THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For MARCH, 1800.

Ut in vitâ, ſic in ſtudiis pulcherrimum exiſtimo, ſeveritatem comitatemque miſcere. *Plin. Epiſt.*

ORIGINAL CRITICISM.

ART. I. *T. Lucretii Cari De rerum Naturâ Libros Sex, ad exemplarium MSS. fidem recenſitos, longe emendatiores reddidit, commentarius perpetuis illuſtravit, indicibus inſtruxit; et cum animadverſionibus Ricardi Bentleii, non ante vulgatis, aliorum ſubinde miſcuit Gilbertus Wakefield, A. B. Collegii Jeſu apud Cantabrigienſes olim Socius.* Londini, impenſis Editoris, Typis. A. Hamilton. 3 Vols. 4to. Pp. 1320. On Superfine Imperial Paper, 21l. Small Paper, 5l. 5s. Boards.

THOUGH the ancients have neither given us rules for the compoſition of the Didactic Poem, nor formally attempted to appreciate its merit; yet we perceive, from a few caſual obſervations which have been tranſmitted to us, that they entertained no very exalted opinion of this ſpecies of poetry, and indeed, that they were unwilling to recognize it among the genuine productions of the Muſe. From Ariſtotle's idea of "the Verſifier ſpeaking in his own perſon," we may conceive his diſinclination to adjudge the laurel wreath to a Didactic writer: and, whilſt Plutarch refuſes to admit Empedocles, Parmenides, Nicander, and Theognis, among the poets, becauſe they compoſed mere metrical diſcourſes, and invented or created nothing, we may ſuppoſe him a ſevere cenſor of all

Didactic authors, if we conſider the ſubject-matter of their pieces, excluſive of adventitious embelliſhments. To theſe ſentiments, the moderns do not ſeem to have ſubſcribed, if we may form any judgement of their opinion, from the number of modern Didactic poems, the works of real genius. The truth is, that poetic genius can give a faſcinating air to almoſt any ſubject of inſtruction. It can charm the fancy and move the paſſions, where unanimated reaſon would deliver its precepts without effect. In his * Lectures on Didactic Poetry, Dr. Trapp has informed us, that "there are four kinds of Didactic poems: Thoſe that relate to Moral Duties; to Philoſophical Speculations; to the Buſineſs or Pleaſures of Life; and to Poetry itſelf."

We do not entirely approve of this mode of claſſification; but ſhall adopt a method ſomewhat ſimilar, by way of outline to a few little ſketches of the principal Didactic poets, that have flouriſhed, or ſtill exiſt, in different ages and countries; Sketches, which are by no means out of place, if the nobleſt Didactic poem that was ever introduced in any age or country, deſerve the compliment of preliminary diſquiſition, or ſome general remark preparatory to minuter criticiſm. Didactic poetry may naturally be reduced under three heads:—1. The Buſineſs and Pleaſures of Life;—2. Philology;—3. And Philoſophy.

1. Before men could generalize their ideas of poetry and philoſophy, or, before they had any notion of philoſophy at all, we may imagine the more learned and enlightened endeavouring to inſtruct their fellow-creatures, on ſubjects ſo cloſely intereſting, as their ordinary occupations or amuſements, their buſineſs or their pleaſures.

Accordingly, the good old bard of Aſcræa, whom we may ſtyle "the patriarch of Didactic Song," produced his *Georgic*—the natural offspring of a poetic mind engaged in agricultural cares. The primeval ſimplicity of *Heſiod* is extremely pleaſing: yet his deſcriptions of every month, with the weather and ruſtic employments appropriate to each, are, we confeſs, as mechanical as Moore's Almanack, or the Lady's Diary. And, delighted, as we are, with the unaffected beauty of ſome paſſages, and the ſublimity of others, we cannot but think the poem in general a very rude performance; venerable, indeed, for its antiquity, but rather characteriſtic of the huſbandman than the poet. We diſſent, therefore, from Paterculus, when he affirms, that Heſiod is "Vir perelegantis ingenii, et mol-

* See Trapp's Lectures in the Engliſh Tranſlation, p. 189.

liſſimâ

liſſimâ dulcedine carminum memorabilis;" though he was, probably, "otii quietiſque cupidiſſimus."*

"*The Georgics*" *of Virgil* next occurring on the ſubject before us, may be diſmiſſed with a reference to that fine Diſſertation of Addiſon, prefixed to Dryden's Verſion of this admirable poem.†

The "*Prædium Ruſticum*" *of Vaniere* (a part of which has lately appeared to advantage in an Engliſh dreſs), might juſtify the opinion of the ancients on Didactic poetry. It is very long, and, on the whole, unintereſting; but it contains paſſages highly poetical.

There is an Italian poem on Agriculture, "*La Coltivazione*;" *di Luigi Alamanni.* It was written in France, in the reign of Francis the Firſt; and is much admired by the Italians. We have never ſeen it: but, according to report, it is tame and proſaic; as well as that Didactic poem on "*the Management of Bees*," by *Giovanni Ruccelai*, and who has done little more than tranſlate the fourth Book of Virgil's Georgics.

In "*Vida's Silkworms*,"‡—alſo, we recognize the bees of Virgil.

In "*the Fleece*" of *Dyer*, (which may here be noticed as an agricultural piece), we could point out many poetical brilliances, ſuch as the deſcription of new-fallen lambs, of the ſheep-ſheering and its feſtivities (ſuperior to Thomſon's), of Tyre the mart of trade, and of the labours of the loom. The deſcription of the new-fallen lambs is particularly pleaſing:

"Ah, gentle ſhepherd, lenient be thy care
In flowery Spring-time, when the new dropt lamb,
Tottering with weakneſs by his mother's ſide,
FEELS THE FRESH WORLD ABOUT HIM; and each thorn,
Hillock, or farrow trips his feeble feet:
O guard his meek ſweet innocence from all
The innumerous ills that ruſh around his life!
Mark the ſwift kite, with beak and talons prone,
Circling the ſkies to ſnatch him from the plain!"—

This poem is frequently mentioned, though little read. From Dr. Johnſon's avowed antipathy to blank verſe, we diſclaim all communication with him, on the ſubject of the Fleece, or any other *rhyme-leſs* poem.

---

* Lib. i. c. 7. † Harris, in his Philological Eſſays, has criticiſed the Georgics, with a preciſion and elegance peculiarly his own. ‡ See Pope's Poemat. Italorum, Vol. i. p. 103.

In the mean time, "*Philips's Cyder*" appears to have loſt little of its popularity. It has been termed the Engliſh Georgic. And it, certainly, in many points, reſembles Virgil. Yet, in the Cyder, we more frequently perceive the marks of a ſtudious imitation, than that ſpontaneous eaſe with which the poet adopts the ſpirit and the manner of his prototype. The points, where Philips hath moſt ſucceſsfully imitated his original, are, the facility with which he quits his main ſubject in a digreſſion, and the dexterity with which he returns to it. With reſpect to his language, though we approve not of the great number of eliſions that occur, and are hurt by a variety of grating expreſſions; yet, we think, the old Miltonian words and phraſes, to which Philips is ſaid to have been too much attached, have, in general, a good effect. They give a venerable aſpect even to familiar images, by diffuſing over them the tint of time. To paſs from the orchard to the garden.

"The Gardens" of Rapin are poor from their want of ſpirit, and from their puerilities, diſguſting: in the preceptive part they are cold; in the digreſſional, fantaſtic. Not ſo "The Gardens" of *De Lille*, whoſe ſuperior judgement has led him to avoid the errors of his predeceſſor, and whoſe ſuperior genius has enabled him to ſupply his deficiencies.

This country, too, has, by its poet *Maſon*, conſecrated the garden to the Muſes. In "*the Engliſh Garden*," imagination and taſte are diſplayed on a moſt extenſive canvaſs: the precepts are drawn from nature and truth; and the digreſſions are to be numbered among the richeſt creations of fancy. The fourth Book contains a moſt elegant fiction. The tale is ſo artfully interwoven with "the Didactic poet's love," that every incident ariſes as an apt illuſtration of a precept or practical leſſon. We are perfectly ſatisfied with the occurrences of the ſtory, taken ſingly, and for their own ſakes, without attempting to refer them to each other; and, when we diſcover their cloſe connexion, are ſurprized and delighted. Yet, ſo faſcinating are the precepts, from the deſcriptive form which they aſſume, that we ſoon forget our diſcovery, and are ſtruck with new wonder at the cataſtrophe. And, perceiving that the cataſtrophe, alſo, is rendered ſubſervient to the main deſign, we retrace the whole with uncommon pleaſure; admiring the beautiful effect of the leſſons and of the tale, as they mutually give and borrow luſtre. So exquiſite, in ſhort, is the flavour of this fine poem, that there are few others of the Didactic ſpecies which we ſhould not diſreliſh, and reject for their comparative inſipidity. From an aſſociation of ideas, unfortunate for Mr. *Knight*, his "*Landſcape*"

occurs

occurs to memory. It was ſubmitted to us for criticiſm.* But, after a few ſtrictures in this place, we ſhall return the poem to its ſhelf, whence we now take it—" to lie in leaden † ſlumber, undiſturbed."

" *The Landſcape*" is a Didactic Poem, in three Books, addreſſed to Uvedale Price, Eſq. We ſhall not ſay what we think of its ſentiments, ſtyle, or verſification; but ſhall only aſk our Readers, whether they deem it poſſible, that Mr. Knight could have written his Landſcape, without any recollection of a poem on a ſimilar ſubject; when that poem is the moſt finiſhed in our language? Did no faint idea of the Engliſh Garden flit acroſs Mr. Knight's memory, during the tedious progreſs of his laboured work? No—'not one faint idea;' as he poſitively tells us. In anſwer to the charge of having ſtolen from " the Engliſh Garden," the few beautiful flowers with which he has decorated " the Landſcape," he declared, that he had never read Mr. Maſon's poem; nor did he, at the time of writing, recollect its exiſtence; " though now (ſays he) I remember to have heard it ſpoken of." With groſſer arrogance than this, with more daring effrontery, the Republic of Letters was never, perhaps, inſulted. We aſſert, that Mr. Knight was well acquainted with Maſon; and that he has committed the moſt palpable theſts in the Engliſh Garden. His plagiariſms muſt ſtrike every one who chooſes to compare the poems. What ſhall we ſay to the following aukward imitation of a fine paſſage in Maſon?

" Bleſt is the man, in whoſe ſequeſter'd glade
Some ancient abbey's walls diffuſe a ſhade;
Whoſe mouldering windows pierc'd, and turrets crown'd,
And pinnacles with clinging ivy bound.
Bleſs'd, too, is he, who midſt his tufted trees,
Some ruin'd caſtle's lofty *towers* ſees
Imboſom'd high *upon* the mountain's *brow*,
Or nodding o'er the ſtream that glides *below*." ‡

Read the beautiful original:

" More happy ſtill, if one ſuperior rock
Bear on its brow the ſhiver'd fragment huge

* On ſeveral of the more recent Didactic Pieces, we may here, with propriety, enlarge; as they have not fallen under our notice before. The preſent ſtrictures will preclude the neceſſity of any ſeparate critiques. † It is, indiſputably, a very *heavy* performance. *Our* ſenſes it ſoon lulled to reſt—an effect, not attributable to the ſluggiſhneſs of our imaginations; for, we find, upon enquiry, that it has acted as a narcotic on many others.

‡ Dr. Booker's Hop-Garden, a Didactic Poem, has been lately criticiſed in our Review. See Vol. iv. p. 437.

Of ſome old Norman fortreſs; happier far,
Ah, then moſt happy, if thy vale below
Waſh, with the cryſtal coolneſs of its rills,
Some mouldering abbey's ivy-veſted wall."

Among the purſuits of pleaſure, that engage the mind of men, hunting, fiſhing, and hawking, have been regarded as fit ſubjects for the Didactic: and the *Cynegetica* and *Halieutica* of *Oppian*, the *Cynegeticon* of *Gratius* and *Nemeſianus*, the poem *de Venatione* of *Natalis Comes*, and *the Chace* of *Somerville*, ſufficiently prove, though ſome are but indifferent, that ſuch ſubjects are not unmanageable in the hands of genius. Scaliger ſpeaks highly of *Oppian*; applauding his eaſe and harmony; whilſt Rapin condemns his poems, as dry and unintereſting. Many of his deſcriptions are ſaid to be poetical; particularly thoſe of a Horſe, and a Battle of furious Bulls.* Of the works of *Gratius*, a contemporary with Ovid, the few remaining fragments, are ſpecimens of ſuch verſe, as

"Non Dii, non homines, non conceſſere columnæ."

The *Cynegeticon of Nemeſianus*, ſeems to have been the beſt Latin poem, on the ſubject of Hunting. It was read in the ſchools, in the time of Charles the Great, and much admired. But a part only of the firſt Book has deſcended to poſterity.

In the poem of *Natalis Comes*, there are many happy expreſſions; and in the verſe there is melody. But it is too

* We recommend (what hath often occured to us) to ſome poetical tranſlator of the Greek and Latin claſſics, a collection, and verſion into Engliſh, of all the ſtriking paſſages that are ſcattered through ſuch poems as thoſe of Oppian.

From a great number of long and tedious performances, that are never read even by the learned, might be ſelected a variety of curious and intereſting paſſages.

By frequently dipping into the Greek Anthologia, many an imagination, of a *quiet* colour, hath become brightly "tinctured with Poeſy." But we have chiefly in view ſuch Greek or Latin poems, as by their length repel the reader, whether the product of the claſſic or middle ages, or any other period. For "A WREATH" of this deſcription, (if formed by the genuine poet,) the *Poetical Department* of our Magazine ſhall be open. In the mean time, thoſe brilliant paſſages, in the Greek and Latin writers, which, from the rubbiſh that involves them, are unnoticed and almoſt forgotten, (and ſome of which have never been brought to light,) will engage the attention of the claſſic ſcholar, and pleaſe the man of taſte; even though they may not be diſengaged from their incumbrance by the moſt dextrous hand, or exhibited with all their original luſtre.

long:

long: and the poet's directions to the Hunter, with reſpect to his dreſs, his hunting-inſtruments, &c. &c. are as proſaically plain, as an Upholſterer's inventory.

——— " queis dextra viris armetur, et ipſa
Queis ſine non potuere feræ cædique capique.
Imprimis laquei, pedicæ, longumque panagrum
Adſint, et falx, et lato venabula ferro.
His addas amenta, levis cum robore pennæ,
Pugnaces arcus, vallos, furcaſque bicornes,
Atque lagobolion, tum dextrâ flexile vimen," &c.

This is, indeed, a bloody catalogue, in which we diſcover more of the Poacher than of the genuine Sportſman or the Poet. Our own countryman, *Somerville*, condeſcends not to mention Natalis Comes, among his predeceſſors on the ſubject of " *the Chace.*" It is, doubtleſs, with the ſpirit of an Engliſh Sportſman, that Somerville inſtructs us in the art of Hunting. But he hath furniſhed us, with a ſtriking illuſtration of a poſition which literary men ſhould always remember—that, ' *in order to write ſucceſsfully, we ſhould feel vividly?*' Somerville was not born a poet. He has produced nothing above mediocrity, but " *the Chace.*" And, in his Chace, he is only great where, with all the dignity of conſcious independence, he inſtructs us from his own obſervation, and paints to us from his immediate feelings. Whilſt he deſcribes the Hunting of the Hare, the Fox, and the Stag, he riſes into the character which he had aſſumed—the Poet. He becomes, at once, perſpicuous, ſpirited, and harmonious. We are no longer offended by obſcurities, jejune expreſſion, or unpoliſhed verſe. It is on the plains of Aſia, on the coaſts of Ethiopia, and amidſt the ſands of Arabia, that Somerville ſinks into inſignificance. There, he hath attempted to deſcribe what he had heard or read, in common with others, and what he had never felt or ſeen.

2. The greater part of the ſubjects, which we have enumerated, might have attracted the attention of the Didactic Muſe, even in ſemi-barbarous or unluxurious ages. But poetry, and its ſiſter-arts, muſt have been long and extenſively cultivated, and have attained ſuch a degree of excellence, as could be only compatible with the refinements of ſociety, before they could have become the ſubjects of criticiſm. They muſt have appeared in various and finiſhed forms before they could have engaged the Didactic Poets in contemplating their beauties, reducing them to their principles, by a juſt analyſis, and delivering rules for ſimilar compoſition.

The firſt preceptive poem, on a philological ſubject, was produced in the age of Auguſtus. Though read by all, from

the ſchool-boy to the veteran in literature, yet there are ſome who tell us, that "*the art of poetry*" was never completely underſtood until the exiſtence of Biſhop Hurd's notes and commentary. Others, however, maintain that theſe remarks and illuſtrations are more ingenious than juſt; and that the ſyſtem of the venerable Prelate is altogether ſuperſeded by Mr. Colman's hypotheſis.

It was in "Leo's golden days," that *Vida* compoſed his "*Poetics.*" with Pope's Encomia on which all are acquainted, though few have read the Poem. Theſe Encomia will not appear extravagant, when we recollect, that to Vida we are, in a great meaſure, indebted for the reſuſcitation of elegant literature in Europe, after a long and torpid ſleep. The Poetics are no leſs remarkable for perſpicuity of elegance, than for ſound criticiſm.*

Boileau's "*Art of Poetry*" is diſtinguiſhed by accurate obſervation, and correct taſte. Though it conſiſt of four ſhort cantos only; yet it contains diſtinct rules for compoſing every ſpecies of poetry, except the Didactic.

Pope's "*Eſſay on Criticiſm*" was written before his twentieth year. And we agree with Dr. Warburton, in thinking, that it "diſplays great ſagacity and extenſive learning." Yet, we could point out incorrectneſſes both in the language and verſification.

The Duke of Buckingham's "*Eſſay on Poetry*," and *Lord Roſcommon's* "*on Tranſlated Verſe*," may be mentioned as we paſs along; but they ſcarcely obſerve a tranſient attention.

Muſick, we believe, hath never been treated by the Didactic Poet; though ſurely no unpromiſing theme. And "*the Art of Painting*" hath been diſgraced by the cold mechanical rules of *Freſnoy*. *Maſon*, however, hath introduced Freſnoy to the Engliſh, in a dreſs ſufficiently attractive. The enthuſiaſt, enamoured of an art, views often its dull profeſſors with a partial eye, inveſts them with beauties which are the offspring of his fancy, and is charmed with alluſions, where there is nothing either to admire or approve.

Polwhele's "*Engliſh Orator*," has been recommended by men of taſte and learning to the ſtudent in eloquence.† The fourth book, on the Eloquence of the Pulpit, has been eſteemed the beſt. And how ſhould it be otherwiſe? Our readers

---

* See this poem among Pope's *Poemat. Italorum*, Vol. i. p. 131. It is well tranſlated both by Pitt and Hampton. On the whole, we prefer Pitt's verſion.

† See Preface to the Abbé Maury's Principles of Eloquence, tranſlated by John Neal Lake.

will

will recollect our remarks on Somerville. In writing on the bar, and on the ſenate, Mr. Polwhele communicates inſtruction at ſecond hand: his knowledge is drawn from books, not from experience. But, in treating on the eloquence of the pulpit, he derives every ſentiment and feeling from his "own buſineſs and boſom"—from his ſenſe of religion—from the conſciouſneſs of his ſituation as a clergyman.

——————"In thoſe avenues that erſt
O'er arch'd a *Bagot*, (proud to embower ſuch worth,
Such virtues in their venerable ſhade)
There, muſing oft on future ſcenes, he form'd
The proſpect of ideal good, to flow
From his impaſſion'd preaching. Nor unmark'd
His decent fane, nor unreview'd his charge;
That, not at diſtance from his natal ſpot,
Beyond the woody Tamar, fancy trac'd;
And, as ſhe ſpread the glowing tint, it ſeem'd
No fairy picture: for young hope reliev'd
With golden rays each figure fancy drew."
"Then deem not——————
RELIGION, a cold metaphyſic form,
Muſing o'er moral problems, and confin'd
To wiſdom's eyes alone. Behold, ſhe ſits,
While faith unveils her to the vulgar gaze,
Streaming cherubic effluence o'er her heaven
Of ſpotleſs azure! To the dazzling light,
Her everlaſting robe— the Aſbeſtos—floats
In vivid folds! Around her emerald throne,
The paſſions tremble at her aweful beck,
Her 'miniſters as flaming fire,' to waft
Into the mortal boſom the pure ſpark
Ethereal."——————

Hayley's "*Eſſay on Hiſtory*," we conſider as a deſcriptive, rather than a preceptive, poem. It is not Didactic. But it is a noble compoſition; pure in deſcription, and refined in ſentiment.

3. The union of philoſophy with poetry could never have taken place but at a period of civilization. Though poetry ſprang up, in an age of ſimplicity, when nature operated in full force on fancy and the paſſions; yet the riſe of philoſophy muſt be referred to later times, when men were able to trace effects to their cauſes, and calmly to account for phenomena, which they before ſurveyed with admiration, and deſcribed with rapture. And as ſcience, purſuing its inveſtigations with patience and perſevering induſtry, would naturally communicate the reſult of its labours in the plaineſt proſe, and, where the vernacular tongue was deficient in expreſſion, would invent terms

terms ſtill more diſcordant with the nature of verſe, than the vulgar phraſeology, we can ſcarcely conceive the poſſibility of an immediate connection between philoſophy and poetry. To aſſociate the ſlow deciſions of abſtract reaſon with the rapid effuſions of fancy; to blend ſcientific diſcovery with poetic invention, required a ſkill in compoſition which was never obſerved in an illiterate age, and which rather ſeems to characterize a period of delicate refinement. Yet, we are aſſured, that the Didactic Poem of *Empedocles*, "*on the Nature of Things, and the Four Elements*," was not the product of a highly luxurious æra; if, according to the common chronology, the writer flouriſhed in Sicily about the 80th olympiad, that Empedocles was "homeric, energetic, and metaphoric." —(Ομηρικος, δεινος περι φρασιν, μεταφορικος) is the calm judgement of Ariſtotle: and, that he was "almoſt more than man" (vix humanâ ſtirpe) is the empaſſioned panegyric of Lucretius. From theſe reports, and from a few remaining fragments of his poem, we ſuſpect, that Empedocles was rather a philoſophic poet, than a poetical philoſopher. Inſtead of defining, for inſtance, the nature of the Deity with the formal preciſion of a ſophiſt, we find him deſcribing the incorporeal God in language almoſt ſcriptural.

The aſtronomical poem of *Aratus* (on "*the Nature and Motion of the Stars*,") was written in the reign of Ptolemy Philadelphus; one of the politeſt æras of claſſic antiquity; that elegant period when "choſen ſpirits" were united in friendſhip, under the auſpices of royal munificence. It was then that Aratus enjoyed the converſation of Theocritus, and other Grecian poets aſſembled at the Court of Egypt. And his poetry has been read by St. Paul, tranſlated by Cicero, and imitated by Virgil. But it has been criticiſed alſo by Quintilian. And, though there is ſomething ſublime in St. Paul's quotation; though Cicero tells us, that the verſes of Aratus, were "*ornatiſſimos atque optimos*;" and though the paſſages, which Virgil hath imitated, are extremely poetical; yet we are diſpoſed to think, with Quintilian, that "Arati materia motu caret, ut in quâ nulla varietas, nullus affectus, nulla perſona."* The Didactic writer, though he ſcatter over his work a few poetic embelliſhments, will be cautious in interweaving fable with truth. And, on a ſubject of ſcience, he will frame his hypotheſis, according to the opinions of philoſophers, not the fictions of poets. He, therefore, who endeavours to explain the nature and motion of the ſtars *muſt* ne-

* Inſtit. Orat. L. 10.

ceſſarily

ceſſarily want ſpirit and elevation. The muſe of aſtronomy ſeems a ſtrange anomalous being.

We are now arrived at that brilliant epoch in Didactic Poetry—the age of LUCRETIUS, who evidently poſſeſſed a fine poetic genius, though, from the colour of the times, it was ſtrongly tinctured with philoſophy. Lucretius was the firſt who ſeems to have ſoftened the ſeverity of ſcience by the blandiſhments of the muſe. His ſubject was no leſs copious than ſublime. Not reſtraining his career to the orbit of a planet, he traverſed the univerſe; and, after having "exhauſted worlds, created new." His epicurean opinions, indeed, but ill accord with the principles of the true religion: but they are feeble and ſophiſtical; and, claſhing with each other, they often refute themſelves. His notion of the tranquillity of the Gods, for inſtance, indifferent as he repreſents them to the welfare of the human ſpecies, is contradicted by his * invocation to Venus, at the very commencement of the poem.† But none, who look into Lucretius for the ſake of his poetry, or from a wiſh to amuſe themſelves with the atoms of Epicurus, can be imagined ſo weak as to ſuffer their belief in a Providence, or a future ſtate of exiſtence, to be ſhaken by a few ſpecious arguments; the fallacy of which the wiſer heathen could detect and expoſe to ridicule. If ſuch a ſuppoſition be admitted, ſchool-boys are certainly in danger, from their intimacy with Ovid, of becoming converts to the heathen mythology.‡

We have already intimated, that, in the hands of the

---

* This paſſage will be exhibited, among others, in the third part of our critique on Lucretius.

† Agreeably to this idea, ſays Prior, in his Alma:

"Lucretius keeps a mighty pother,
With Cupid and his fancied mother;
Calls her the queen of earth and air;
Declares that wind and waves obey her;
And, while her honour he rehearſes,
Implores her to inſpire his verſes.
Yet, free from this poetic madneſs,
Next page he ſays, in ſober ſadneſs,
That ſhe, and all her fellow gods,
Sit idling in their bleſt abodes;
Regardleſs of the world below,
Our health or hanging, weal or woe."

‡ The Anti-Lucretius of the Cardinal de Polignac is far from being a poetical performance. And its philoſophy is not that of Newton, but De Cartes. We have lately ſeen propoſals for publiſhing this poem in two volumes, crown octavo.

Didactic

Didactic writer, aſtronomy is almoſt an intractable ſubject. To a genius of the firſt order, who, outſtepping the bounds that ſhe hath preſcribed, would ſoon loſe ſight of the preceptive muſe, it may be ſuſceptible of poetry: but, we repeat, that to the Didactic bard, with all his ſcientific gravity about him, it is an unmanageable theme. No wonder, therefore, that *Manilius*, who claſſed himſelf among the writers of the Auguſtan age, whilſt no contemporary hath even mentioned his name, and who could not boaſt one ſpark of genius, ſhould have failed in his Eſſay on the Artificial Globe. Such, indeed, it may be termed; "as it agrees, in many particulars, with the ancient celeſtial globe in the Farneſe Palace"—a globe of very great antiquity, which was found in the ruins of antient Rome. This Mr. Spence (in his Polymetis) conſiders as the beſt evidence in ſupport of the allegation of Manilius, that he wrote in the age of Auguſtus. That Manilius was not a poet, we may preſume from his choice of a ſubject of which he thought as follows:

"Ornari res ipſa negat, contenta doceri."

More artfully conſtructed than the poem of Manilius, is "*the Sphere of Buchanan?*" and, if ſuch little pieces deſerve our attention, "*the Teleſcope*," "*the Microſcope*," and "*the Air-pump*" of the *Muſæ Anglicanæ*. But, "major rerum naſcitur ordo."—We haſte to announce a philoſophic production which has been ſaid to rival the poem of Lucretius, and ſeems to have been compoſed in the gardens of Epicurus, which diſplays to us the infant Cupid playing at the feet of Flora, and the four elements doing homage to her charms! It is a recent poem of our own country; "*the Botanic Garden*," or "*the Loves of the Plants*," one of the moſt popular performances, perhaps, that have been publiſhed for many years. But, however, widely his poetic fame may have ſpread *per ora virum*, Dr. Darwin comes to us, we confeſs, in a very "queſtionable ſhape;" not, indeed, like the ghoſt in Hamlet; he ſtands not a ſteady ſpectre before our eyes: nor can we aſk him, whether he bring "airs from heaven or blaſts from hell;" ſince he is evidently proud of having imported both. And no ſooner have we been refreſhed by the ambroſial fragrance of the ſkies, than we are poiſoned by the peſtilential breath of Avernus. Dr. Darwin's poetic character is, certainly, equivocal. It is only the faſhion of the day, perhaps, that will adjudge to Darwin the palm of poetry: but faſhion is fluctuating and capricious; whilſt the principles of taſte are immutable. Leſt, however, the brilliant, though momentary ſucceſs of "the Botanic Garden," ſhould ſo dazzle the younger

younger votaries of the muſe, as to occaſion a miſapplication of their talents, we ſhall beg permiſſion to bring, fully to their view, the falſe colours with which it is inveſted. A kind of faery luſtre ſeems to ſurround it—a viſionary light, through the medium of which, we fancy that we perceive ſymmetry and beauty. But, diſſipate this luminous atmoſphere, and the whole is diſproportioned; all is without form—all is chaos. The few remarks that we have curſorily made on "the Botanic Garden," ſhall be diſtributed as follows. 1. *The ſubject of the poem.* 2. *The conſtituent and eſſential parts.* 3. *The ſtyle.* 4. *The verſification.* 5. *The poetry.*——1. For the *ſubject* of the poem, it is, in our opinion, ill-choſen. Imagination refuſes to be enliſted under the banner of ſcience; though ſcience may ſometimes be brought forward, not unhappily, under the conduct of imagination. To diſcriminate, poetically, the 24 claſſes of the vegetable world; to mark the 120 orders into which thoſe claſſes are divided, the 2,000 families or genera which thoſe orders contain, and the 20,000 ſpecies which theſe families or genera include, would be impracticable; conſequently, to treat well of botany in verſe is impoſſible. What then has Dr. Darwin done? Why, he talks obſcurely of the phyſiology of the plants, and the operation of the elements; and then quaintly deſcribes the loves of the plants; explaining, as he fancies, the ſexual ſyſtem of Linnæus, with the remarkable properties of any particular plants. But this is neither botany nor poetry. The botaniſt would diſdain ſuch flimſineſs: and the poet would reject ſuch incongruities. Nothing more clearly proves, that the ſubject is unmanageable, than the want of connection throughout the poem, and the multiplicity of notes that are continually obtruded upon us. The poem is without order or method; and, ſetting the notes aſide, we defy any perſon to explain the ſcientific part of it, however deep may have been his reſearches in the botanico-poetic gardens of Lichfield. We ſhall inſiſt on this point no longer; ſince by his conſtant recurrence to proſe, in order to explain what is inexplicable in verſe, the author ſtands ſelf-convicted of having attempted what it is impoſſible to perform.—— 2. As to *the conſtruction* and *eſſentials* of the poem, we have already intimated, that its parts but ill accord: it has neither beginning, middle, nor end. Fireballs and animal incubation—Bolognian ſtone and Memnon's harp—Electric eel and Meduſa—Lady in love and gunpowder—Cornmills and coining—Flying-chariots and the labours of Hercules—Heſperian dragon and Halo round the heads of ſaints—Profeſſor Richman and Cupid—the great egg of night and ſympathetic inks—Jupiter and Semele, and Elijah on Mount

Mount Carmel—Mars and Venus caught by Vulcan, and St. Peter delivered from priſon—Grotto of Mermaid, and the Duke and Ducheſs of Devonſhire—Jupiter and Juno, and the character of Miſs Jones—Caravan drinking, and nymphs like water-ſpiders—Death of Mr. Day, and deſtruction of Sennacharib's army—Seeds within Seeds, and the royal family.—A whale and ſenſibility—Nebuchadnezzar and Miſs Crewe—Moſes and Mr. Howard—Nightmare and harlots—Shedreck, Meſheck, and Abednego in the fiery furnace, and a lady encloſed in a fig; theſe, "gentle reader, are preſented to thy view, as light and ſhades dancing on a whited canvaſs;" theſe are "the little pictures" which thou art invited to contemplate—"connected only," it ſeems, "by a light feſtoon of ribbons." Such is the author's own modeſt confeſſion! Yet, even his ſlight feſtoon of ribbons is, to our groſs viſion, more delicately woven than the Goſſamer gliſtening in air. The films, before our eyes muſt be purged with euphraſy, from the bards enchanted garden, before we can diſcern this exquiſitely fine connection. In ſhort, our judgement of the poem is, that it is made up of ingredients that are abſolutely heterogeneous, and will never mix. On another view, the ſcience of the Botanic Garden is a dark heavy cloud; and the poetry, a glittering heap of gems, ſome faintly tinctured, others, a little muddy or diſcoloured; but the reſt tranſparent, beautifully brilliant, and of the firſt water.——3. If we examine the *ſtyle* of the Botanic Garden, we perceive no roughneſſes: all is correct—all is poliſhed. Yet affectation reigns through the whole: the poet is, every where, upon ſtilts. His ſtyle, in ſhort, is unnatural; and he ſeems conſcious of it: for, in order to relieve the tortured attention of his readers, he has recourſe to a pitiful expedient. He deſcends, at the cloſe of a canto, to a plain proſe converſation with his bookſeller, which he terms an interlude. This is a poor ſtage trick, unworthy a good writer.——4. In the mean time, the *verſification* of this poem is diſguſtingly uniform: It is ſmooth but monotonous. Pope's lines are ſaid to run in one unvaried tenour: but there are many changes in Pope. Examining, however, ſix lines only, in any page of Darwin, we may immediately judge of the texture of his verſification. The book may open any where. By a kind of ſortes virgilianæ, we are directed to the 36th page of the 2d part.

"The ſleepy path her *plighted* ſwain purſues,
And tracks her *light* ſteps o'er the imprinted dews,
Delighted Hymen gives his torch to blaze,
Winds round the crags, and *lights* the mazy ways;
Sheds o'er their ſecret vows his influence chaſte,
And decks with roſes the admiring waſte."

This

This mode of using the nominative case and the verb obtains throughout the poem. But we have marked several words in the above extract as clashing, or repetitions of the same sound—a rare fault in the Botanic Garden. 5. We now come to the last topic---the *poetry*; for the *language* of which, many of Darwin's epithets are, undoubtedly, new, but not always chaste. They are often borrowed from the works of art. Johnson was too nice in objecting to such epithets—— *Velvet* may be admissible as applied to a *lawn*. But we would not advise the poet to draw his illustrations or images, too frequently, from mercers shops or manufactories. As to the *sentiment*, the impersonation of the plants has a very disagreeable quaintness. How is it possible to enter into the feelings of plants? Are we not, in a manner, insulted, when seriously called upon, to sympathize with herbs and flowers in their secret sighs? Are we for a moment interested in the "gay hopes and amorous sorrows of the mead?" What a burlesque on love, the most charming, the most poetical, of our passions! "The Loves of the Triangles," are scarcely less acceptable to the Cyprian goddess. In fine, the Botanic Garden, as a poem, cannot be approved; but it may be justly termed, a collection of beautiful little pictures. Thus, we have regularly, though rapidly, gone over this curious production; pointing out its defects, rather than its beauties; because we would refer the former to this affectedly philosophical age, and place to the account of the times, the errors of a gentleman, whose ingenuity and scientific knowlege are unquestionable. It becomes every lover of the Muse to watch the inroads of science, with an eye of jealousy: it behoves him to check her influence, lest the intermixture of scientific discovery with poetic invention should become fashionable, and every spark of poetry at length be quenched in the phlegm of philosophy.*

From our views of the universe, our own planetary system, and the earth, we descend to man, the most conspicuous object on this habitable globe, the microcosm, the world in miniature; in the contemplation of whose mind and body, science hath formed its various schemes of ethics, metaphysics, medicine.

---

* Many a tolerable poet has been *spoiled* already, by an injudicious imitation, or rather mimicry of Darwin. In his "Vales of *Wever*," for instance, Mr. Gisbourne, aping the Loves of the Plants, has proved himself a clever *weaver* of his soft silver gossamery stuff—if a bad pun may be indulged to us: but the prettyisms of mock-poetry are worthy only of a pun from criticism.

In

"In ethics, *Mr. Pope's* '*Eſſay on Man*,' hath a preciſion, (ſays Warburton,) a force, a cloſeneſs of connexion, rarely to be met with, in the moſt formal treatiſes of philoſophy." But the Eſſay on Man is not always correct, either in ſentiment or language. The chains, by which all created beings are linked together, or the ladder by which they aſcend, in regular gradation, from the meaneſt reptile to the throne of God, is chimerical; if our limits would permit us, we could eaſily demonſtrate the abſurdity of ſuch a ſuppoſition.—We have one obſervation more. Mr. Pope, in the grand concatenation before us, ſees man exactly where he was, at the moment of his creation. If ſo, what becomes of the *fall*; the redemption; the whole ſcheme of chriſtianity? Surely, by the fall of man, the change was great, both phyſical and moral. Here opens a ſubject, on which we could, with pleaſure, expatiate; but we muſt not forget ourſelves.

In Metaphyſics, *Akenſide's* "*Pleaſures of Imagination*" will be read with delight, as long as ſenſibility and taſte ſhall exiſt among us—as long as the mind ſhall be gratified by poetry the moſt luxuriant, and verſe the moſt harmonious. If there be any fault in Akenſide, it is too great an exuberance of metaphor. Yet Quintilian would ſcarcely ſay of Akenſide, *abundat dulcibus viciis*; charmed as all muſt be, with the beauty of the ſentiment and the richneſs of the language.

In "*the Pleaſures of Memory*," *Mr. Rogers* has been juſtly praiſed for "thoughts condens'd yet clear:" In the metaphyſical part of the piece, he ſucceeds tolerably well, as an independent writer; in the poetical, he pleaſes more; though he is indebted, for his fineſt imagery, to others.

As a metaphyſical Didactic Poem, *Mr. Polwhele's* "*Influence of Local Attachment*" muſt, here, be mentioned. But, as we have, very lately, preſented our readers with a review of it, and with copious excerpts, they will excuſe our quitting this performance without further notice; and paſſing (perhaps abruptly,) from metaphyſics to medicine. The ſcience of medicine would, at firſt ſight, appear unpropitious to the Muſe: but the productions of her medical votaries have proved, that it is poſſible to write poetically on the Art of Health, and the Management of Children, and even on particular diſeaſes. If we may notice *Fracaſtorius* firſt, we obſerve, that his manner of treating the "*Syphilis*" evinces both his taſte and genius. It is, doubtleſs, a ſtrange ſubject. We are told, that Leo the Tenth, under whoſe Pontificate Fracaſtorius lived, was, in his youth, not untainted by the diſeaſe in queſtion. We mention this as an anecdote;

not

not as an excuſe for the poet.* Of *Armſtrong's* "*Art of preſerving Health*;" we agree with the critics in applauding the claſſic elegance. And we add, that whenever his ſubject is capable of embelliſhment, Dr. Armſtrong is always the poet. But, in order to avoid too familiar expreſſion, he is often quaint; ſometimes ænigmatical. When, for inſtance, he ſays:

"Some even the *generous* nutriment deteſt
Which, in the ſhell, the ſleeping embryo rears"—

We do not immediately perceive, that he is deſcribing *an egg*. Perhaps, "*golden* nutriment," would be preferable: but it would ſtill be a riddle. †

Dr. *Downman's* "*Infancy*," is, perhaps, not inferior to Armſtrong's "*Health*." "It was not for the Maids of Helicon (we have been told,) to adminiſter pap to bawling brats." But we aver, that even the medical inſtructions themſelves are here delivered with a conſiderable degree of facility. And, with reſpect to the ornamental parts of "Infancy" we are ſtruck by a variety of rich and glowing pictures; in which the author's refined taſte is not leſs conſpicuous, than his genius is, in that excellent tragedy, "Lucius Junius Brutus." How fine is the opening of the fourth book:

"Sweet is the breath of fame, and o'er the ſoul
Of youth, on fancy's pinions wafted back,
The daring viſitor of times unknown,
And future ages, like a ſpicy breeze,
Steals her delicious fragrance; like a breeze
From Zeylon or Sumatra, which enchants
The ſailor's heart, though night involves the coaſt,
And hides its lovely foliage from his view:
While in his mind he ſees the blooming groves,
And haply thinks them fairer than they are."

From a rapid glance at the productions (of all ages,) which we have thus diſtinctly claſſed, it is ſufficiently clear, that the Didactic writer has no unequivocal pretenſions to the palm of genuine poetry.

---

* See Pope's Poemat. Vol. i. p. 53.

† It was from too great an attention, perhaps, to Profeſſor Trapp, that we have treated Didactic poetry, under *three* general diviſions. It might have come very well, under *two*—viz. The Arts and the Sciences. The arts, we think, (except the mere mechanical,) are congenial with Didactic poetry: the ſciences, in general, are not ſo. It was from this conviction, that Armſtrong called his poem, "the Art of preſerving Health," when all his precepts upon the ſubject were derived from the ſcience of medicine.

From among the Philoſophical Pieces, it is our province to bring into the foreground, the *Poem* of LUCRETIUS: and it is our duty to determine, whether the external ſplendour, with which the work is inveſted, in the *New Edition* before us, be accredited by the intrinſick value of editorial accuracy, or critical emendation.

(To be continued.)

ART. II. *Gilpin's Obſervations on the Weſtern Parts of England.*

(Concluded from P. 37.*)*

IN noticing the miſcellaneous parts of the work, we ſcarcely know whither to direct our particular attention. We have read the "Obſervations" with great pleaſure. Yet, perhaps, we may be able to point out ſome few paſſages which apparently require the author's reviſion and correction. In his ſtrictures on the principal Views and Gentlemen's Seats in the Weſtern parts of England, Mr. Gilpin frequently expreſſes his diſſatisfaction, where others have been pleaſed and gratified. And, in his remarks on Devonſhire, one of the moſt beautiful counties in England, whether we conſider its uncultured or improved ſcenery, he ſeems peculiarly faſtidious, ſometimes, we think, petulant. We have, often, had occaſion to obſerve, that a man of refined taſte ought to be ever on his guard againſt this faſtidiouſneſs—this diſpoſition to quarrel with landſcapes or objects, that rank high in the opinion of the multitude. Dr. Johnſon has well remarked, with reſpect to the more familiar poetry, that what becomes popular is generally good. The Elegy of Gray, for inſtance, is equally eſteemed by poliſhed and unlettered minds. This obſervation may be applied, with ſome reſtriction, to the ſcenery of nature, whether rude or cultivated. He, who hath no great pretenſions to taſte, and whoſe common ſenſe ſees ſomething ridiculous in the idea of "viewing objects with a picturesque eye;" hath, nevertheleſs, perceptions of the Sublime or the Beautiful, and often experiences an agreeable emotion in contemplating a landſcape; though he may be at a loſs how to account for his feelings. Yet, the poet is too apt to exclude "ungifted"* readers from the privilege of being pleaſed or diſpleaſed with a poem, and to reject their opinions as unworthy notice: and the picturesque obſerver

* Not that we admit unpoetical readers to be judges of the higher ſpecies of poetry.

permits

permits none but the choſen few, whoſe taſte is congenial with his own, to have any ſhare in applauding or cenſuring the ſcenes that nature exhibits to the common eye.

The latter, indeed, too frequently enters a county, with a predetermination to diſcover beauties that have been hitherto unnoticed by the vulgar; and to condemn thoſe ſpots as diſguſting, which are, by a thouſand voices, recommended to the attention of travellers, and are univerſally viſited and admired. With this predetermination, we ſuſpect, Mr. Gilpin made his progreſs through Devonſhire.

We ſhall quote the author's "Obſervations," on Caſtle-hill, Mount-Edgcumbe, Salterham, Mamhead, and Powderham-Caſtle—ſeats which are well known to the "pictureſque traveller."

"In our way to Barnſtaple, (ſays Mr. Gilpin,) we turned aſide to ſee Lord Forteſcue's at Caſtle-hill, where we did not think we were ſufficiently repaid for going ſo far out of our way. Lord Forteſcue has improved a large tract of ground; but with no great taſte or contrivance. Into one error he has particularly fallen—that of over-building his improvements. From one ſtand, we counted eight or nine buildings. This is the common error of improvers. It is a much eaſier matter to erect a temple, or a palladian bridge, than to improve a piece of ground with ſimplicity and beauty, and give it the air of nature. One of his buildings, an old caſtle upon a hill, from which his place, I ſuppoſe, takes its name, ſtands beautifully. Little more, I ſhould think, in the way of building, would have been neceſſary. This lofty caſtle might be object ſufficient from almoſt every part of his improvements."

To theſe ſtrictures, Mr. G. has ſubjoined a ſort of qualifying note: "The reader will recollect this was written ſeveral years ago; and that many alterations *may* ſince have been made." But Mr. G. ought to have informed himſelf, whether any alterations had actually been made, ſince the date of his pictorial inquiſition; before he ventured to publiſh the reſult of it.

"The corniſh ſide of Hamoaz is formed by Mount Edgcumbe.—The houſe makes a handſome appearance with a tower at each corner; but pretends only to be a comfortable dwelling. From the higher grounds of Mount Edgcumbe an immenſe landſcape, which is, on both ſides, a mere map of the country, has little pictureſque beauty. When we deſcended the promontory, that immenſe map was divided into portions, and ſet off by good foregrounds. Some of theſe views are pleaſing; but, in general, they are not pictureſque."—"Upon the whole, though there are many formalities about Mount Edgcumbe terraces particularly, and viſtas near the houſe, a few puerilities alſo, and too little advantage taken every where of

the circumſtances which nature has pointed out; yet it is certainly a noble ſituation, and very well worth the attention of a traveller."

Next for Salterham.

"About three miles from Plymouth, ſtands Salterham, the ſeat of Mr. Parker, (Lord Boringdon.) It is Mount Edgcumbe in miniature, being ſituated on a ſmall peninſula, and ſurrounded, not indeed by the ſea, but by a conſiderable creek. Mr. Parker commands a view of St. Nicholas's Iſland, Mount Edgcumbe and the Ramſhead; but, though the objects are great, they did not appear to us either pictureſque in themſelves, or agreeably combined. The ground, particularly beyond the creek, is ill-ſhaped. The ſoil of Salterham ſeems as unkindly to vegetation, as Mount Edgcumbe is friendly to it: and the creek it ſtands on is entirely forſaken by the tide at ebb, and becomes a mere channel of ooze. Perhaps, in our remarks here, we were too much under the impreſſion of thoſe gloomy ideas we had brought from Plymouth; agitated as that town was, with an account received that morning of the battle of Lexington."

On theſe delineations of taſte, obſcured by ſpleen, or diſcoloured by vanity, we ſhall not anticipate the remarks of our readers, by the notice of particular blemiſhes; but, calling to mind the old adage, *de guſtibus non eſt diſputandum*, ſhall extract from the Hiſtory of Devonſhire, Mr. Polwhele's deſcription of Mamhead and Powderham-caſtle; becauſe Mr. Gilpin has not condeſcended to deſcribe them at all. Of theſe two ſeats, all that Mr. Gilpin has obſerved, is as follows:

"At Chudleigh, we left the great Exeter road, to ſee Mamhead and Powderham-caſtle. Having deſcended Haldown-hill, we ſaw Mamhead, the ſeat of Lord Liſburne, and Powderham-caſtle, though we had no time to examine either. The former, from a woody hill, which ſeems to be adorned with much beautiful ſcenery, commands a noble view over the mouth of the Exe. The latter ſtands on a knoll, overlooking a flat park, bounded by the ſame river; but with a leſs amuſing view of it. The Exe, in both theſe views, is a grand tide channel; and, in the former eſpecially, is very beautiful. But we ſaw nothing in the diſtance either from Mamhead or Powderham-caſtle, which Haldown-hill had not already ſhewn us, though not in all reſpects perhaps to ſo much advantage."

From "the Hiſtory of Devonſhire," it appears, that neither Mamhead nor Powderham deſerve to be paſſed by with cold neglect.

"Thomas Balle, Eſq. having paſſed his youth abroad in the profeſſion of a merchant, returned about the year 1718, to his paternal ſeat; which he adorned with beautiful and extenſive plantations, inſomuch,

inſomuch, that he was among the firſt, who attempted any improvement in the ſtyle which now prevails. At the ſame time, in many of his works, he fell into the old error of torturing nature, and deforming the face of it, by raiſing gardens with terraces, and making ponds and fountains on the ſides of hills—all which remained in this ſtate, when the preſent owner (Lord * Liſburne, a man of exquiſite taſte,) engaged in the arduous and expenſive taſk of reſtoring the ground to what he preſumed it was before. This has been effectually done: and Mamhead now appears as one natural and extenſive incloſure, with various proſpects of ſea, river, and country. Towards Haldown, the moſt beautiful plantations of firs and foreſt-trees in Devonſhire, are crowned at the top of the hill by a noble obeliſk which was built by the laſt Mr. Balle. This obeliſk ſtands on Mamhead point: it conſiſts of Portland-ſtone,—about 100 feet in height. In front of the houſe we cannot but admire the eaſy ſwell of the lawn, *whoſe* ſmooth verdure (the ſmooth verdure of which,) is relieved by groupes of trees and ſhrubs moſt judiciouſly diſpoſed; whilſt at one extremity the eye is attracted by General Vaughan's *pictoreſque* (why not pic*tu*reſque?) cottage, and, a little beyond theſe grounds, by a landſcape which no ſcenery in this country exceeds in richneſs. On this ſide of the Exe, are to be ſeen the ancient caſtle and poſſeſſions of Courtenay and Kenton, and the village of Starcroſs; on the other ſide, Exmouth, Lympſtone, Nutwell, and the Retreat, with the country ſtretching away to the Dorſetſhire and Somerſetſhire hills. In the mean time, the river itſelf and the ſea in full proſpect, give an additional beauty † to the ſcenes (which) I have deſcribed." Hiſt. of Devon. Vol. II. Pp. 156, 157.

"To enjoy an uninterrupted view of the ſcenes of Powderham, ſome building was neceſſary to be erected on one of the moſt commanding heights. And the late Lord Courtenay, whoſe taſte deſerves every commendation, made choice of a hill that is, indeed, happily calculated to anſwer this purpoſe. Here, under his inſpection, the

---

* Who, ſurely, well merited a viſit, and even the homage of Mr. Gilpin, at his ſhrine. *Rev.*

† The writer of this Article, who had once the pleaſure of viſiting the fine ſcenery of Mamhead, was particularly ſtruck by the beauty of the ilex or the evergreen oak, which, in his apprehenſion, is one of the characteriſtic features of the place. Mr. Polwhele has painted the ilex in a ſonnet, which appears among his notes; but he ought not to have omitted it in the text. The ilex of Mamhead may vie with that of Italy; and (as Mr. P. deſcribes it in the Sonnet):

"Here in full pride its ſhadowy foliage flows!"

But that "great maſter," Virgil (as Gilpin ſtyles him,) has portrayed the living ilex, repoſing on the lawn, in all its pomp of dark-green foliage:

"nigrum
"Ilicibus crebris ſacrâ nemus ACCUBET umbrâ."

Belvidere was built; the form of which is triangular, with an hexagonal tower at each corner. From Lawrence Caſtle, at Haldon, and from the obeliſk at Mamhead, we have a greater extent of proſpect; but, for a command of objects, the Belvidere is, perhaps, the firſt ſpot in the weſtern counties. The views from the Belvidere are a complete garden—its parts diſcriminated with the moſt brilliant diſtinctneſs, yet flowing into one beautiful whole. To conceive an accurate idea of theſe fine peculiarities, we aſcend the ſtaircaſe of the Belvidere, and ſeparately ſurvey the *three different parts* from *the three windows* of its elegant room. If we begin with the *ſouth-weſt view*, from the S. W. window, we are preſented with a rich morning landſcape. In the fore-ground, we are, at firſt, ſtruck with the plantations of fir, birch, aſpin, and other kinds of trees, that ſlope away from the ſteep verdant hill on which the Belvidere ſtands. To the right, a ſmall piece of water breaks out above the wooded valley; which ſeems, by an agreeable deception, to loſe itſelf amidſt the trees; when, carrying the eye along the ſkirtings of the plantation, we meet a canal apparently a continuation of this water. Above the marſh, on the ſides of the hill directly oppoſite, we ſee a variety of encloſed ground, ſtretching away to a great extent—paſtures, corn-fields, and orchards. Still farther, and bounding the proſpect, the flinty mountain of Haldon ſeems to ſupport the clouds, in one long line, above theſe variegated encloſures. This unbroken line is terminated, to the right, by Lawrence Caſtle; to the left, by the obeliſk of Mamhead.

"Removing to the *ſouth-eaſt window*, we have, immediately before the eye, the fir-plantations ſtill continued, and ſweeping down the hill; whilſt their deep and dark foliage receives an additional richneſs from the gleaming of the caſtle turrets. Large groupes of trees riſe in the park, and overſhadow the caſtle. If we look to the green marſhy level under this wooded headland, the canal again attracts the eye; from the midſt of which an iſlet emerges, beautifully planted with ſhrubs winding round this ſpot of verdure and fragrance; the artificial ſtream purſues its courſe through the marſh, till it reaches the river Exe, into which its waters deſcend. The village of Kenton, interſperſed with orchards, and Warborough-hill, gradually riſing above South-town and Starcroſs, its brow crowned with firs, are near and ſtriking objects on the other ſide of the canal. At the mouth of the Exe, there is a long bank of ſand, which is called the Warren, and beyond it, the ſea. On the other ſide of the Exe, at the extreme point of land, we have Exmouth in proſpect; and, on the ſame ſide, farther up the river, we catch a glimpſe of the village of Lympſtone; above which are extenſive hills apparently not in a ſtate of high cultivation.

"At the *north-eaſt window* the Exe appears in full view; ſpreading its waters in a wider expanſe, as it directs its courſe through a ſtraight and ſpacious valley. On this ſide of the river, the land is rich, but not planted, except (in the centre) with ſome clumps of fir, and here and there with a few ſcattered trees. At a little diſtance, up the river, on the other ſide of it, the town of Topſham ſhews various

rious irregular buildings: and, ſtill looking up the river, until we loſe it among the hills, we ſee the cathedral towers, and a part of the city of Exeter, through a bright atmoſphere, in beautiful perſpective." Pp. 170, 171, 172.

At pages 199 and 200, Mr. Gilpin tells us a tale of a "poor traveller;" which ſeems to prove, that "the picturesque eye," and common ſenſe, are, now and then, at variance—it is an improbable tale.

At page 201, he ſays, that "*Trematon-law* is, almoſt to this day, an object of reverence among the common people of Cornwall." We ſcruple not to aſſert, from the little incidental knowledge which we ourſelves acquired in a late tour through the Weſt, that "Trematon-law" is entirely unknown to the greater part of the people of Cornwall.

We were ſurpriſed that Mr. Gilpin, who has, in few inſtances, taken things upon truſt, ſhould have repeated that ridiculous ſtory about the Dogs and the Salmon-peal, which does no credit to the pages even of our vulgar touriſts through Great Britain. It is a ſtory which has a very ſlight foundation: we believe this only, that a miller once kept a dog, and the dog once or twice caught a ſalmon, or ſalmon-peal. Yet Mr. Gilpin avers, that "at Totneſs great quantities of ſalmon-peal are taken, in an uncommon mode of fiſhing. The fiſh is intercepted, as the water ebbs, by dogs; which, ſwimming after the ſhoal, are taught to drive them up the river into cloſe nets provided to receive them."

Of Mr. Gilpin's ſtyle and language it would be ſuperfluous to deliver our opinion; but we have detected a few inaccuracies, which are *botches* in theſe elegant pages. "*From hence,*" too often occurs. "*We could have wiſhed to have gone,*" P. 193. "*Of which we had had,*" P. 230. "*never heard of,*" concluding a paragraph at P. 235. "*gave a ſhudder to the paſſenger,*" P. 241. "*had had time,*" P. 244. "*The antiquarian,*" P. 250, and paſſim for "*the antiquary.*" "*ſcarce,*" ſometimes for "*ſcarcely.*" "*You make the firſt ſtage*"—"*You croſs the ſame rivers*"—"*You meet,*" P. 258, are modes of expreſſion unworthy of Mr. Gilpin.

ART. III. *Travels in England, Scotland, and the Hebrides; undertaken for the Purpoſe of examining the State of the Arts, the Sciences, Natural Hiſtory, and Manners, in Great Britain, containing Mineralogical Deſcriptions of the Country round Newcaſtle; of the Mountains of Derbyſhire; of the Environs of Edinburgh, Glaſgow, Perth, and St. Andrews; of Inverary, and other Parts of Argyleſhire; and of the Cave of*

Fingal. From the French of B. Faujas St. Fond, Member of the National Inſtitute, and Profeſſor of Geology in the Muſeum of Natural Hiſtory at Paris. 8vo. 2 vol. Plates. Price 14s. Ridgway. 1799.

THIS work will prove highly intereſting to the lover of Natural Hiſtory, but more particularly to the Mineralogiſt, who will find in it many minute and ſatisfactory details on Mineralogical ſubjects. M. de Saint Fond is not only reſpectable as a *ſcientific* traveller, but highly eſtimable as a man of an active and intelligent mind, the ſtrong energies and valuable qualities of which appear to be generally directed to uſeful and beneficial purpoſes. With a laudable predilection for his native ſoil, (a predilection which encourages the growth of our beſt paſſions and propenſities,) he is wholly exempt from thoſe narrow prejudices which lead too many travellers of all nations to regard foreigners, foreign manners, and foreign cuſtoms, with an eye of contempt; as objects fit only for the exerciſe of their ſpleen and ill-humour. With an evident predetermination to feel content himſelf, and to impart content to others, as far as the ſphere of his influence ſhould extend, M. de Saint Fond appears, throughout his travels, in a moſt amiable point of view. We have followed him from place to place with great pleaſure, and have found even the dryneſs of mineralogical detail frequently enlivened by ingenious and judicious remarks, introduced without affectation.

The route, taken by M. de Saint Fond, was from London to Newcaſtle, thence to Edinburgh, Carron, Glaſgow, Inverary, Dalmally, and Oban, where he embarked for the Iſle of Mull, whence he made excurſions to the neighbouring iſles, but more eſpecially to the Iſle of Staffa, which contains the celebrated *Cave of Fingal.* He returned by Kenmore, Perth, and St. Andrew's, to Edinburgh, and, from thence, through Mancheſter, the Peak, Derby, Birmingham, and Oxford, to London. As moſt of theſe places are well-known to the generality of Engliſhmen, all that will be neceſſary for us to do, will be to extract ſome paſſages that may give our readers an inſight into the author's manner and diſpoſition, and enable them to judge how far the opinion which we have formed of him is juſt.

On his viſit to Loch-Lomond, he and his companions were obliged to content themſelves with ſuch accommodation as a ſmall inn, the beds in which were all previouſly occupied by the Jurymen who were attending the circuit, could afford. But, at no time, and under no circumſtances, do the good humour and chearfulneſs of our traveller appear to have forſaken him.

"After

"After walking about for an hour and a half, we returned to our inn, where a breakfaſt of tea was prepared for us, and in laying out which our hoſteſs had diſplayed a little hoſpitable vanity. She had arranged her china on a neat little varniſhed tea-table, which was covered with every thing requiſite for an elegant country breakfaſt. This good woman, who was a widow, poſſeſſed all the ſimplicity of manners, ſenſibility and gratitude, which diſtinguiſh the inhabitants of the Caledonian mountains. She informed us that ſhe ſet more value on this little equipage than all the reſt of her furniture, ſince ſhe had received it from the Ducheſs of Argyle, who ſtopped at this inn on her way to Inverary. She praiſed highly the goodneſs and generoſity of this noble lady, and gave us a long hiſtory and eulogium of her ancient family.

"Perſons of fortune can eaſily make themſelves beloved, and render others happy, at a ſmall expence. Why then is this conduct ſo ſeldom adopted? Becauſe it is more the offspring of nature than education; and the ruling inclination every where governs men. From the ſtories this good woman told us of the houſe of Argyle, and the tone in which they were delivered, I was convinced that this family is naturally good, diſtinguiſhed by excellent qualities, and that, in whatever ſituation fortune had placed them, they would have diſplayed the ſame amiable character. Philoſophy has not ſufficiently ſtudied the paſſions with regard to nature. Though every thing cannot be aſcribed to them, they certainly have a very powerful influence in the formation of human character.

"The magnificent ſcenery of Loch-Lomond, the fine ſun that gilded its waters, the ſilvered rocks that ſkirted its banks, the flowery and verdant moſs, the black oxen, the white ſheep, the perfume of the tea, given with kindneſs, and received with gratitude, will never be effaced from my memory, and I ſhall ever cheriſh the deſire of reviſiting Tarbet before I die. Even among the oranges, the myrtles, the laurels, and the jeſſamins of Italy, I ſhould often meditate on the wild and romantic beauties of Loch-Lomond."

When they arrived at *Luſs*, in the vicinity of the caſtle of Inverary, they again found the whole houſe pre-occupied by a Judge and Jurymen.

"We had letters of recommendation to the Duke of Argyle, and we underſtood that he had arrived at Inverary, where he intended to paſs the autumn; but we did not chooſe to wait upon him until we had procured lodgings for ourſelves, as we ſhould have been ſorry to abuſe any kindneſs that might be ſhewn us.

"The inflexibility of the innkeeper, however, embarraſſed us greatly. He would not receive our baggage, nor allow us to enter his houſe. Our only alternative was to proceed to Dalmally, about fifteen miles from Inverary; but it was already too late for undertaking a journey, which would have obliged us to travel through very bad roads during the night. Beſides, we ſhould have loſt the opportunity of ſeeing the Duke of Argyle, delivering our letters, and receiving

receiving from him information reſpecting the country, and the difficult route we had ſtill to purſue before we could arrive at Oban.

"Theſe conſiderations induced us to aſk the innkeeper, if he would permit us to ſtep into a room, and write a letter to the Duke of Argyle. The name of his grace is here held in the greateſt veneration; and we had no ſooner mentioned it, than every thing we aſked for was granted. In preſenting our reſpects to the Duke, we ſtated our ſituation, and, at the ſame time, expreſſed our reluctance to give him any trouble on that account. To this billet we joined our letters of recommendation, and an expreſs was inſtantly diſpatched with the packet. We ſoon received an anſwer, by a French painter, who, at this time, was employed in Inverary Caſtle. He informed us, that we were anxiouſly expected at the caſtle, and begged us to come juſt as we were, as the family would not ſit down to dinner till we arrived. Servants were, at the ſame time, ſent to take care of our carriages.

"On our way to the caſtle, we ſaw the Duke's eldeſt ſon, who came to meet us with all the demonſtrations of the moſt engaging politeneſs and generous affability. When we arrived at the houſe, we were received with every mark of friendſhip by this amiable family, who, to the accompliſhments that belong to their high rank, join all thoſe finer qualities that ſpring from the feeling hearts and elevated minds, which the *truly well-born* only poſſeſs. After the firſt compliments, we placed ourſelves at the dinner table. Every thing pleaſed and intereſted me in this houſe, in which, if I may uſe the expreſſion, there ſeemed to reign a fine kind of ſympathy, that every where diffuſed happineſs. I ſaid to myſelf—*The good woman of Tarbet has not deceived me—This is a charming family.* French was ſpoken at this table with as much purity as in the moſt poliſhed circles of Paris. They did not fail to enquire the motives of our journey to a place ſo little frequented by ſtrangers as this diſtant part of Scotland; but their ſurprize ſoon ceaſed, when we informed them, that we intended to go to the Iſle of Staffa, and viſit the far-famed cave of Fingal."

Our traveller gives a juſt and animated deſcription of the ruins of the magnificent cathedral of St. Andrew's, and deeply deplores that furious and fanatical zeal which diſplayed itſelf in the deſtruction of ſome of the nobleſt works of art.

"Towers of the moſt ſolid conſtruction overthrown; columns broken in pieces; the remains of magnificent Gothic windows ſuſpended as it were in the air; pyramidal ſteeples, more than a hundred feet high, of ſtones ſo ſolidly laid, that, it being difficult to demoliſh them entirely, they were pierced through and through, and indented in every direction; winding ſtair-caſes which ſeem to ſtand without any foundation, altars heaped upon altars under the remaining vaults; fragments of friezes, capitals, entablatures, ſcattered among ſepulchral tablets, and mutilated tombs; the wreck of cloiſters, chapels, porticos; and ſome columns ſtill maintaining an erect poſture in the midſt

midſt of ſuch wide-ſpread havock: ſuch is a rapid ſketch of the picture preſented by theſe extenſive ruins, which ſtrike the man, who beholds them for the firſt time, with dread and aſtoniſhment.

"The traveller is at firſt loſt in conjecturing whether a terrible earthquake, a long ſiege, or an invaſion of barbarians, was the cauſe of ſo much devaſtation. A quadrangular tower, an hundred feet high, well conſtructed, and in perfect preſervation, riſes ſingle and unimpaired by the ſide of theſe vaſt ruins. It is difficult to account for this contraſt.

"At the view of this ſcene one is irreſiſtibly led into a train of melancholy reflections, on the maladies of the mind, which degenerate into madneſs and mortify our reaſon. Are theſe frenzies, theſe deliriums of the intellect, like corporeal diſeaſes, inſeparable from the condition of humanity? If the affirmative be true, mankind in the groſs, are the moſt ferocious, and at the ſame time the moſt miſchievous of animals, and one might be tempted to renounce this life at once, were it not for a few choſen individuals who encourage one to ſupport it."

Surely, the reflection of *Hamlet* might here have occurred to our philoſopher, and RELIGION have ſupplied another motive for withſtanding ſuch a temptation!

"Before a croud of fanatics, inflamed to fury by the homicidal ſermons of the gloomy Knox, carried the torch of deſtruction to men and things, through that unfortunate city, it was a place of conſiderable eminence; letters and the ſciences flouriſhed within its walls, and rich and numerous eſtabliſhments were dedicated to public inſtruction.

"The blow which it received from the hand of barbarians, ſuddenly changed its appearance. It requires ages to build, but an inſtant only to deſtroy. This city, notwithſtanding the length of time which has elapſed ſince the date of its misfortunes, ſtill appears as if it had been ravaged by the peſtilence. Its ſtreets are large and commodious; but are every where covered with graſs. All is ſadneſs and ſilence. Its inhabitants, ignorant of commerce and the arts, preſent only the image of indolence and languor. This ſtate of inactivity has its correſpondent effects on the population; for though the place is ſtill capable of lodging from fourteen to fifteen thouſand people, it does not contain at moſt above three thouſand.

"I therefore join in the opinion of Johnſon, who, indignant at the deſolate condition in which the Engliſh government ſuffers eſtabliſhments conſecrated to inſtruction to remain, exclaims, 'It is ſurely not without juſt reproach that a nation, of which the commerce is hourly extending, and the wealth increaſing, denies any participation of its proſperity to its literary ſocieties; and while its merchants or its nobles are raiſing palaces, ſuffers its univerſities to moulder into duſt."

On his return to Edinburgh, M. de Saint Fond, who was provided with letters of recommendation to ſome of the moſt diſtinguiſhed

diſtinguiſhed characters in that Univerſity, had ſeveral interviews with Dr. ADAM SMITH, whoſe opinion of VOLTAIRE and ROUSSEAU, as here deſcribed, our readers will probably be ſurprized to find in perfect conformity with the declared ſentiments of all the philoſophiſts of France and Germany.

"Smith had travelled in France, and reſided for ſome time in Paris. His collection of books was numerous and excellently choſen: The beſt French authors occupied a diſtinguiſhed place in his library, for he was very fond of our language.

"Though advanced in years, he ſtill poſſeſſed a fine figure. The animation of his countenance was ſtriking, when he ſpoke of Voltaire, whom he had known and whoſe memory he revered, 'Reaſon,' ſaid he, one day, as he ſhewed me a fine buſt of this author, 'owes him incalculable obligations; the ridicule and the ſarcaſms which he ſo plentifully beſtowed upon fanatics and hypocrites of all ſects, have enabled the underſtandings of men to bear the light of truth, and prepared them for thoſe enquiries to which every intelligent mind ought to aſpire. He has done much more for the benefit of mankind than thoſe grave philoſophers whoſe books are read by a few only; the writings of Voltaire are made for all and read by all.'

"On another occaſion he obſerved to me, 'I cannot pardon the Emperor Joſeph II. who pretended to travel as a philoſopher, for paſſing Ferney without paying homage to the hiſtorian of the Czar Peter I. From this circumſtance I concluded that Joſeph was but a man of inferior mind.'

"One evening, while I was at tea with him, he ſpoke of Rouſſeau with a kind of religious reſpect, 'Voltaire ſought to correct the vices and the follies of mankind by laughing at them, and ſometimes by treating them with ſeverity; Rouſſeau conducts the reader to reaſon and truth, by the attraction of ſentiment, and the force of conviction. His *ſocial compact* will one day avenge all the perſecutions he experienced.'"

We lament that this work did not make its appearance before the death of Dr. Adam Smith, as a call upon him to explain, in *which* of the works of Voltaire his labours "for the benefit of mankind" were to be diſcovered; *how* the blaſphemous libeller of CHRIST had become the benefactor of CHRISTIANS; and *what ſervice* the *Social Compact* of Rouſſeau had rendered to *Reaſon* and *Truth*; might, probably, have led to a diſcuſſion which would have ultimately ſecured the triumph of religion and philoſophy over the looſe ſpeculations and untenable poſitions of infidels and philoſophiſts.

It will be eaſily ſuppoſed that we do not conſider M. de Saint Fond's partiality for ſuch men as Voltaire, Rouſſeau, and Condorçet, as one of the proofs of that laudable predilection for his own country and countrymen, which we have ſo highly and juſtly commended. It muſt rather be adduced

as

as an inſtance of that prejudice from which we have pronounced him in general to be exempt. Againſt ſuch prepoſſeſſion our readers can want no caution from us; and, with the abatement ariſing from this circumſtance, the work before us may be read with pleaſure and advantage.

ART. IV. *Douglas*; *or, the Highlander. A Novel.* By Robert Biſſet, L. L. D. Author of the Life of Burke, &c. 4 Vol. 12mo. PP. 1379. Price 1l. Chapple. Hurſt. Kerby. 1800.

THE reputation which Dr. Biſſet has acquired, in the literary world, by his Lives of the Authors of the Spectator, his Eſſay on Democracy, and his Life of Burke, will naturally create a ſtrong deſire to ſee in what manner he has acquitted himſelf, in a line of compoſition, ſo different in its nature from all his former purſuits, and requiring ſuch different talents in order to enſure ſucceſs. It was under this impreſſion, that we opened the pages of Douglas; but we found, from the Preface, that we were not to expect in theſe volumes the ſame kind of fare to which we had been accuſtomed in publications which come under the ſame denomination. The author thus explains his object in his dedication to the MARQUIS OF HUNTLEY, a young nobleman of the faireſt promiſe, and the higheſt character.

"My purpoſe is to deſcribe exiſting manners, both in the northern and ſouthern parts of the kingdom. Deſcriptions of this ſort, as your Lordſhip well knows, muſt, if true, involve a ſmall portion of ſatire. A little of this quality I have not been able to avoid, but its objects are general, and not individual, character, and even in thoſe exhibitions I have endeavoured to be as gentle as poſſible."

In order to accompliſh this purpoſe, the Doctor, of courſe, places his hero in a variety of ſituations, and introduces him to a variety of ſcenes, calculated to draw forth the energies of his mind, and to call into action his powers of "inveſtigation and induction." Through theſe ſituations and ſcenes it is not our intention to follow him; the journey would be too long for a critic; thoſe who feel diſpoſed to take it muſt have recourſe to the Doctor for their guide. Our obſervations muſt be limited to particular objects.

That the exiſting manners of the *northern* parts of the kingdom are well and aptly deſcribed, we have not a doubt; but, we *hope*, the deſcription of the manners of the *ſouth* is not equally accurate. But of this more hereafter. The "ſmall portion of ſatire" is certainly a very large doſe; and though its object may be "general character," they muſt have led a life

life of ſeclusion, indeed, who are unable to make a *perſonal* application of it. Nor is this very circumſtance likely to prove, in the preſent temper of the public mind, the *leaſt* recommendation of the work. Of the author's talent in the delineation of character we ſhall take an opportunity of giving an example.

Of the ſyſtem of education purſued at the Univerſity of Edinburgh, we are preſented with a minute and moſt flattering account, the accuracy and juſtice of which we have no reaſon to queſtion. And had the Doctor contented himſelf with *poſitive* commendation of this ſeat of learning, without the addition of remarks evidently intended to lead to a *compariſon* unfavourable to our Engliſh Univerſities, we ſhould have acquieſced in his praiſes, and deemed it unneceſſary to ſubjoin one obſervation of our own. But we ſhould be guilty of a neglect of duty, were we to ſuffer the inſinuation conveyed in the following paſſage to paſs without a comment. After ſtating the advantages which he ſuppoſes to accrue from the right of nominating teachers in the Univerſity being veſted in the Magiſtrates, he proceeds thus—

"It is alſo fortunate for learning at Edinburgh, that the ſubſiſtence of teachers is, in a great meaſure, dependent on their exertions. Their ſalaries are ſmall, few of them exceed fifty pounds; ſo inconſiderable a ſum by no means admits of either idleneſs or luxury naturally, and often actually, conſequent on rich endowments. They muſt work, that they may eat. Inſtead of droning FELLOWS, they are active teachers. They know that the more vigorouſly, ſkilfully, and ſucceſsfully they labour, for the improvement of their ſcholars, the more ſcholars they will have, and the more they promote their own intereſt."

Dr. B. here clearly alludes to the *fellows* of colleges in the Engliſh Univerſities, reſpecting which he appears to have obtained very little, if any, information. He ſeems not to know that very few, indeed, of the *fellows* are deſtined to be *teachers*; our *tutors*, public and private, are paid by their pupils; of courſe, their profits muſt, to a certain extent, depend on their own exertions; as the degree of celebrity which a tutor enjoys will naturally encreaſe the number of his pupils. Our fellowſhips are intended for other purpoſes; to provide the means of ſubſiſtence, during the progreſs of an otherwiſe expenſive education, for ſtudents in divinity and law, until ſuch time as they are advanced in their reſpective profeſſions, or otherwiſe ſettled in life. Their "endowments" are moderate, never "rich;" nor do we ſee how a mind accuſtomed to *logical acuteneſs*, and *habits of induction*, can haſtily conclude, that idleneſs and luxury are the *natural* conſequences of opulent

incomes

incomes. A very ſuperficial knowledge of the literary hiſtory of our Univerſities might ſuffice to convince our author of the injuſtice of his inference, and to demonſtrate that our beneficed clergy are neither idle nor luxurious, nor our fellows of colleges *droning*. We can ſpeak *experimentally* of the extenſive talents and deep learning of many of the Scotch profeſſors and literati, who ſtand very high in our eſteem; but we ſhould have no difficulty in pointing out, in either of our Univerſities, men of equal knowledge and abilities with a ******* or a ********, whoſe minds are neither warped by *deiſm*, nor tainted with *democracy*. Dr. B. afterwards endeavours to confirm this aſſumed ſuperiority of Edinburgh over Oxford, by the introduction of a Scotch doctor and an Oxford graduate, to whom he aſſigns thoſe different qualifications which to him no doubt appeared the natural conſequence of their reſpective courſes of education. We ſhall extract the paſſage, as being ſtrongly illuſtrative of that predilection which appears in a prominent point of view throughout theſe volumes; a predilection proceeding from a very natural cauſe, and which, whenever we meet with it, we are always more diſpoſed to praiſe than condemn, unleſs where it laviſhes commendations with the one hand, and inflicts unjuſt cenſures with the other.

"To gratify our hero, and, as he thought, diſplay himſelf, he invited ſeveral young literary men to meet him at dinner, and alſo ſome more advanced in years. Charles's attention was chiefly attracted by a gentleman of a thick, ſquat, figure, and a very coarſe face, but a countenance, by no means unamiable, and, at the ſame time, expreſſive of very great force, and comprehenſiveneſs of mind. During dinner, however, his genius did not unfold itſelf in diſcourſe; indeed he did not ſpeak a ſingle word, except anſwering to every individual that offered to drink wine with him, 'With all my heart;' and, after ſwallowing a large quantity of ſalmon, with a proportionate ſhare of lobſter ſauce, he drank a bumper of Cognac, obſerving, that it was excellent brandy; the effort of utterance, however, haſtening a carminative operation of the fiſh and liquor; an operation which, from various cauſes, he, like the renowned Sancho, often exhibited.* After dinner he opened, with a degree of ſtrong genuine humour, extenſive knowledge, and original thought, that our hero had ſeldom ſeen equalled. Intermingled, however, with his genius and learning, there was (*were*) an eccentricity and whimſicality, which, though to ſuperficial people they added to the eſtimation in which his talents were held, had not that effect on our hero, whoſe own ſtrong mind conſidered ſubſtance, not merely mode. He alſo obſerved cer-

* "See Don Quixote's advice to Sancho, on the article of eructation, Vol. iv. where the illuſtrious Pancha is about to ſet out to his government."

tain

tain opinions on religious ſubjects that were, by no means, conſonant to thoſe of the ableſt men, and ſoundeſt reaſoners he had known. Examining his features more particularly, he believed he recollected them, and aſking his aunt, in a whiſper, found he was right, and that the gentleman was the old friend of his uncle, Mr. William Strongbrain, now alſo a doctor, though of a very different caſt from his friend Dr. Vampus. As he had heard in Scotland ſome traits of his character, he was the leſs ſurprized either at his ability or oddities. The converſation turning on Reid's Intellectual Eſſays, then juſt publiſhed, he took a ſurvey of pneumatology, through all its ſtages, to the preſent time, hiſtorically and philoſophically, ſo as to give a clear and connected view of the ſubject. An Oxford Graduate, to introduce philological diſquiſition, mentioned the tranſlation of Samſon Agoniſtes, and entered into a very minute inveſtigation of the iambics and anapæſts of Euripides, and, repeating one of the ſtrophes from Phædra, aſked if he did not think it a fine piece of verſification. The other, not directly anſwering this queſtion, entered into a diſcuſſion of the character of Phædra, eſpecially her own, and her confidant's. Ariſtophanes being mentioned, William aſſigned the moral and political cauſes which gave his talents that peculiar direction. The mob were Lords; to gratify their envy and malignity, their flatterer (the comedian,) abuſed the ſublimeſt doctrines, and the wiſeſt and beſt of men. Dr. Gradus repeated the name of every ſpecies of verſe uſed by Horace; Strongbrain analyſed his ethics and criticiſms, and traced both to their cauſes. Colonel Lighthorſe turning the diſcourſe on the hiſtory of England, a ſubject on which he thought himſelf well informed, gave a tolerably accurate account of the battles of Creſcy, Poictiers, and Agincourt. Dr. Strongbrain gave the moral and political character of theſe times, and generalized the military ſpirit. Some one making the common-place objection to Hume, that he was a friend to Tory principles, William ſhewed, that he only palliated the conduct of the Stewarts as natural, did not vindicate it as juſt."

When the Hero, after completing his ſtudies at Edinburgh, is brought to London, in order to be placed with the maſter of an academy, for the purpoſe of acquiring the *Engliſh* accent, the author has an opportunity of entering much at large into the characters and qualifications of the generality of ſchoolmaſters, with which he is particularly converſant. He accordingly makes many judicious obſervations, on a ſubject of ſuch vaſt importance as the education of the riſing generation, and delineates, with a ſtrong and maſterly pencil, the groſs ignorance and vicious principles of thoſe to whoſe care they are intruſted. Here, as, indeed, in many other parts of the book, it is clear that the Doctor draws *from life*; and exhibits only thoſe manners and thoſe converſations to which he has himſelf been witneſs. On the governeſſes of ſchools, for young ladies, his remarks are extremely ſevere, and, if ſuch

facts

facts as are here ſtated have any exiſtence in real life, it is high time that a complete and *radical reform* were effected; but, we truſt, and believe, that the picture is greatly overcharged.—His ſentiments, however, reſpecting the modern mode of giving young women ſuch an education as renders them unfit for the ſphere of life in which they are deſtined to move, are juſt, and the evil is growing ſo faſt upon us, and its conſequences are ſo fatal, that the application of ſome ſpeedy and effectual remedy is devoutly to be wiſhed. The following extract will ſufficiently explain the nature of this evil.

"She anſwered him with a ſigh, that, in her ſtory, ſhe believed, there was nothing new nor uncommon. 'Her parents,' ſhe ſaid, 'were inferior trades-people, whoſe fooliſh vanity had prompted them to ſend her to a boarding-ſchool; there ſhe had learned nothing that could be uſeful in her ſtation, and many things that muſt be hurtful in any ſtation; that her fancy had been dazzled by the novels which the young ladies were allowed to read, and ſhe hoped to meet with as extraordinary good fortune as befel the heroines of thoſe novels, many of whom, though brought up to no manner of uſeful employment, with no fortune of their own, to enable them, with prudence, to live in idleneſs—by the diſcovery of ſome new relation, by the death of ſome twentieth couſin, quickly came to a great fortune, or, by their beauty and accompliſhments, got a great match. I thought I might light upon as good luck; I thought myſelf not without beauty; heard from my governeſſes and teachers that the way to be accompliſhed was to *read French, play muſic, dance, and ſing Italian airs.* Theſe I ſtudied not without ſome proficiency. The dancing I liked, indeed, beſt of all; *for, when the governeſs was out of the way,* the teachers would have in their acquaintances to aſſiſt in the practice of the ſteps. When I returned from ſchool, I found, alas! that my accompliſhments, my novels, my muſic and dancing, were of no uſe in helping my mother to ſerve in the ſhop. Tom Chink, the pewterer, uſed to tell me I was a likely laſs, and actually made his addreſſes to me. My parents told me I could not do better, for that Tom was a thriving man. No, no, ſaid I, *if you had intended me for a tradeſman* you ſhould not have made me A BOARDING-SCHOOL YOUNG LADY. I never read, in any novel, of any of the heroines throwing themſelves away upon a mechanic. I told the ſame thing to Tom himſelf, and that he was a preſumptuous fellow for thinking of one ſo much above him.'

'Above me,' ſaid Tom Chink, 'I don't ſee as how a green-grocer's daughter is above a well-doing tin-man.'

'Don't talk to me as a green-grocer's daughter, but as an accompliſhed young lady; one that has read the beſt books, and knows from them what ſhe may expect. Did not Patty Fairfield, Sir, the miller's daughter, knowing her own accompliſhments, refuſe farmer Giles? What was the conſequence—ſhe was married to Lord Aimworth.'

'I knows nothing,' ſaid he, 'about Patty Fairfield and Lord Aimworth, but, by G—d, let me tell you, 'Squires and Lords, now-

a-days, don't ſeek poor girls for their wives, whatever they may for their miſtreſſes; ſo better, Biddy, not be on your high ropes in expecting either a 'Squire or a Lord, for the devil of one of ſuch gentry will ye ever light upon.'

'Begone,' ſaid I, 'you low, inſolent fellow.'—'Not long after my refuſing him, a very handſome gentleman, belonging to the foot-guards, having ſeen me, found means to get acquainted with me, praiſed my beauty, taſte, and accompliſhments, and, not to detain you, by tedious particulars, I ſoon fell a victim, leſs to his deſigns than to my own fooliſh vanity; the conſequence of the fooliſh vanity of my parents. Converſing with perſons in my own unfortunate ſituation, I have learned that not a few owe their ruin to the ſame cauſe."

On the dreadful effects of gaming, of the alarming progreſs of that vice, and of the inadequacy of our laws, but more particularly of our police, to reſtrain it, there cannot, unhappily, be two opinions. But we think our author, in tracing the character of Lady Mary Manhunt, and in deſcribing the parties that attend her routs, has exceeded the bounds of probability, and, by ruſhing into extremes, has failed to excite that odium which is beſt produced by the exhibition of natural circumſtances ariſing out of natural ſituations. Beſides the fact is, that the gaming-houſes to which opulent tradeſmen, and fortunate adventurers, are introduced, are confined to *men*. The routs of women of quality are not open to people of that deſcription; and though it be true, that ſome ladies of faſhion have been known to preſide at the faro table, yet the ruin which enſues from their practices, is almoſt excluſively limited to perſons of their own rank in life. Unfortunately it is no longer neceſſary for tradeſmen to quit the circle of their equals in order to find the means of gratifying a paſſion, the deſtructive conſequences of which were, till lately, confined to the higher claſſes of ſociety. Such a moral revolution has been effected in the manners of ſocial life, that gaming is now as much practiſed in the private parties of our tradeſmen, as in the public rooms of our club-houſes; and certain it is, that if the proviſions of the bankrupt-laws were to be ſtrictly enforced, not one bankrupt in a hundred would be able to obtain his certificate, though, even in that caſe, we learn from experience, what experience alone could have made us believe, that he would not be incapacitated from holding a ſeat in the Houſe of Commons!

The various ſcenes into which the hero of the tale is introduced afford the author an opportunity for promulgating his ſentiments on a great variety of intereſting topics; and to thoſe who are acquainted with his writings, it will be no unexpected information to hear that, on moral and political ſubjects, he diſplays much acuteneſs of obſervation, much depth of knowledge, and much ſoundneſs of judgement. Of his ability

ability in the delineation of character, we ſelect, as a ſpecimen, the following hiſtorical ſketch of an uſurer—"The proprietor of a fine houſe near the two Parks."

"Mungo Macmurdoch is the ſon of what they call, in Scotland, a penny page writer, or hack attorney. He was well known about all the inferior courts by the honourable appellation of Scoundrel Macmurdoch.* This worthy ſcribe had met with a misfortune which compelled him to deſiſt from his legal occupation. The misfortune was a failure in his memory, that obliged him, one day, in giving evidence, to declare that black was white, a miſtake far from being unuſual among the brothers of the quill; but the worſt part of it was, that it was diſcovered; ſo *this* poor *ſcoundrel* was ſtruck off the rolls. He now betook himſelf to an office well known in Scotland under the name of Cawdie, and brought up George, the eldeſt hope of his family, to the ſame honourable profeſſion; where the youth diſcovered great ſkill, eſpecially in that department wherein the laudable example of Mercury was ſo happily imitated. He ſometimes, alſo, uſed to amuſe himſelf with other offices of the God of Ingenuity; and was particularly dexterous at ſecuring *Quicquid Jocoſo placuit condere fuſto*; in that ſpecies of enterprize for which the celebrated father Hilary, and brother Ambroſe, acquired immortal honour through the recording pen of the biographer of Gil Blas. A ſtroke of *fineſſe* diſplayed in promoting a new ſpeculation of young Macmurdoch, which, had it ſucceeded to his mind, would have enabled him to ſupply the market with mutton at a cheap rate, excited ſo much envy, that he found it convenient to betake himſelf to a different place. Reſorting to London, he began the world as porter to Miller's Wharf, at Wapping. Reſuming, as ſoon as he became acquainted with the town, his late profeſſion, he inſinuated himſelf into the acquaintance of an Alderman, through whom he procured a clerkſhip to an eminent money-ſcrivener, and took an opportunity of ſerving young gentlemen in two capacities, by introducing them to his maſter, to ſupply them, on proper conditions, with money; and by introducing them to *ladies*, who, on proper conditions, were as ready to aſſiſt them in ſpending that money. A great part of the maſter's buſineſs conſiſting in agency for young heirs, Macmurdoch, who was very much in his confidence, thought it would be the wiſeſt thing he cou'd do, to gain over theſe cuſtomers and ſet up for himſelf. Here, however, a difficulty occurred, and this was the want of a ſtock of the ready, for he had left Edinburgh with thirty ſhillings, of which ſeven only remained when he got to the St. Andrew; and though, both ſcraping and penurious, he had hitherto amaſſed only about 50l.; no great ſum to him who would advance the rhino to young men of ſpirit. He, however, conſulted with his

* "There was actually a man in Edinburgh, twenty or thirty years ago, who had the term Scoundrel prefixed to his ſurname, probably by way of intimation, that, among many others of the ſame profeſſion, who might not be without a claim to the appellation, he was peculiarly diſtinguiſhed."

friend, the Alderman, who adviſed him to go on and to try to get young men to borrow money on annuities, and that he (the Alderman) would, where there was good ſecurity, advance the caſh, while Macmurdoch ſhould take care that he himſelf was paid for brokerage; on finding how the land lay, Macmurdoch told the Alderman of ſeveral heirs and expectants, but the plan that he had hit upon was to take *three good lives*, and get three young heirs to join in a bond. *The following were the terms; certain heirs to unincumbered eſtates were to receive ſix years purchaſe for annuities on* THREE *lives of young men of good conſtitutions.* Thus the advancer was to receive *ſeventeen* per cent. intereſt. Mr. Macmurdoch himſelf retained the uſe of two years intereſt in his hands, out of the principal, and charged one for agency, ſo that there remained one half of the principal to the borrower. Having thus a fund for punctual payment of the intereſt, and for uſing, to the beſt advantage, till that was due, and having rapidly increaſed his capital by the increaſing confidence of the monied ſupporters, and the repetition of uſurious tranſactions, this fellow, in a few years, bought a conſiderable eſtate near Edinburgh, paying about half the purchaſe-money, and granting a mortgage for the other half, and endeavoured to cut *a daſh*; but ſome of the gentlemen remembered him, and many diſcerned his want of knowledge, with his vulgar manners, ſo that he met with various mortifications. One day, in particular, being at a capital inn, and hearing there was, in the next apartment, an old officer of his own name, he ſent his compliments, by the maſter, requeſting the Major's company to ſupper. 'TELL THE FELLOW,' ſaid the veteran, 'I NEVER KEEP COMPANY WITH BLACKGUARDS.' Finding Edinburgh not the place for *muſhroom importance*, he ſoon left it; he returned to London, kept up his intimacy with the Director, contracted an intimacy with black—, and went ſnacks in many of his money-lending bargains, eſpecially with Sir John Jockey and his ſet, has now realized a great fortune, and thus added to it by marrying a young lady, with twenty thouſand pounds, who ſaw him at Margate, and fell in love with his large legs; he has bought a ſplendid houſe; the errand-boy and pimp, by becoming broker to uſurers, is now a man of faſhion and conſequence, and actually, at the laſt election, had the impudence to ſtand candidate for a ſeat in parliament. There's the hiſtory of Mackmurdoch for you."

'Faſhionable circles muſt,' ſaid Siduey, 'be eminently diſtinguiſhed for nicety of ſelection, when ſuch a fellow becomes one of their members.'

'He entertains ſumptuouſly,' replied the other; 'gives magnificent routs and balls, and whoever does that, though a known pimp and ſwindler, will not want plenty of company of *bon ton*. I forgot to tell you that he and Black— were among the moſt noted ſharpers at the time that Mr. Wedderburn's annuity bill reſcued *minors* from the clutches of *ſuch thieves*. But thief and raſcal as he is our extravagance obliges us to apply to him."

'In tracing the principles of our modern reformers from theory to practice, in demonſtrating their influence on cultivated

vated underſtandings, and their effects on vulgar and untutoured minds, Dr. Biſſet is moſt ſucceſsful. But our limits will not allow us to exhibit any ſpecimen of his ſkill in the compoſition of this moſt uſeful part of his work; our account of which we ſhall now conclude with his obſervations on the conſequences which reſulted from the conduct of his two leading characters, *Sydney*, a young man of brilliant parts, who had been ſeduced by the doctrines of the new philoſophy, and *Douglas*, the ſtrength of whoſe paſſions ſometimes led him to act in oppoſition to his principles and his judgement.

"Taught by experience of diſtreſs and affluence, diſcontent and ſatisfaction, miſery and happineſs, the different effects of vice, diſloyalty, and impiety, and of virtue, loyalty, and religion, the vigorous and brilliant genius of Sidney is now employed in promoting private and public good as far as his power and influence extend."

"Reflecting on the various incidents of his paſt life, he (Douglas,) perceives that, whenever he gave way to immoral indulgence, ſome hurtful conſequence was the reſult, that when his affections were directed by virtue, he experienced comfort and felicity. This truth was moſt ſtrongly impreſſed on him by his intercourſe with Lady Mary, and with Iſabella, his bane and antidote. From his own caſe he concluded, that one of the beſt preſervatives of a young man from profligacy, and reſtoratives to moral rectitude, is love for an amiable, ſenſible, and virtuous woman."

Art. V. *Bertrand's Annals of the French Revolution.*

(*Concluded from* p. 172.)

MUCH has been ſaid in our days of the liberty of the preſs, a liberty ſo greatly miſunderſtood. Does it conſiſt in diffuſing knowledge, exciting virtue, extending happineſs, in expoſing real tyranny, whether cloathed in purple or affecting rags, and in preſerving the order and advantages of ſociety? Bleſt privilege! and worthy of being defended to the laſt drop of our blood! Is the preſs the vehicle of error; the conductor of poiſon to the heart; the diſturber of ſocial bliſs; the preparer of treaſon; and the criminal reſource of the dregs of literature? This is the accurſed liberty of a murderer; and is there a rational creature who does not wiſh him fettered? When we read in a newſpaper the pernicious ſentiments and impracticable jargon put into the mouth of the *public*, and find that this PUBLIC is ſome attorney's clerk out of bread, paid by the column, or ſome malicious wit, heedleſs of the miſchief he does, ſo he can but wound his adverſary, who does not wiſh him fettered? Happily for this country the real public (and if any body of men deſerve that title it eminently belongs to

the juries of England) ſet their faces againſt thoſe audacious miſinterpreters of their mind, and make examples of them for the benefit of ſociety. Happily too has the vigilance of a wiſe, energetic, and unſhaken government oppoſed and kept under the gigantic licentiouſneſs of the preſs, that grand engine of diſcontented ambition, ruined wits, and needy adventurers, that engine which, while the miniſtry of LOUIS XVI. were reduced, as a celebrated writer has lately obſerved, to the *vis inertiæ* of adminiſtration, proved the moſt powerful lever in overturning the French monarchy. We have been led to theſe obſervations on opening the third volume of M. de Bertrand's Annals, in the firſt chapter of which, being the 28th of the Series, we have an account of the audacity of the editors of papers and journals, about the time of the federation. This chapter contains the denunciation of thoſe papers and the conſequences. *M. de Bonne-Savardin* is accuſed of a conſpiracy by the Aſſembly, which produces a tumult in the hall, and a challenge, which terminates ludicrouſly.

The 29th Chapter contains a very important portion of the hiſtory. The revolt of the troops in garriſon at Nancy is circumſtantially related, with the admirable conduct of M. DE BOUILLE in defeating the rebels and reſtoring order. We here ſee the progreſs of the arts uſed to corrupt the army, the new modelling of it, and the changes in the navy alſo. An affecting addreſs from the inhabitants of Bearn to the King forms a ſtriking contraſt to the conduct of the Pariſians. The domains of the Crown having been declared national property, the caſtle at Pau was among others ordered to be put up to ſale; on which occaſion the Bearneſe petitioned his Majeſty not to part with it. "We renounced our conſtitution," ſaid they, "becauſe your Majeſty deſired it, and the happineſs of France required it; but the Bearneſe are extremely grieved to ſee that the cradle of the good King HENRY is to be ſet up to ſale; his caſtle is dearer to them than fortune or life." This Chapter concludes with a narrative of M. NECKER's humiliation and retreat, and a view of the national debt, publiſhed by the Committee of Finances.

Chapter Thirty begins with an expoſure of ſome of the arts uſed by the Jacobins in exciting inſurrection; an account of riots at Breſt, and of an irruption of ſeveral thouſands of banditti into the great park at Verſailles. The King's reſolution to give up his hunt, the vexatious conduct of the Committee of Inquiry, the report of the Chatelet, concerning the outrages of the 6th of October, and the conduct of the National Aſſembly, on the occaſion, are the remaining ſubjects of it. It concludes with a ſublime inſtance of the

Queen's

Queen's magnanimity. The Committee of Inquiry for the town having ſent a deputation to her Majeſty, to obtain ſuch information as ſhe might be pleaſed to give concerning the outrages of the 6th of October, the Queen anſwered, that ſhe had nothing to ſay: 'Never,' added ſhe, 'will I turn informer againſt the King's ſubjects.' The Chatelet ſent a deputation to her Majeſty for the ſame purpoſe, and to theſe her anſwer was: *I ſaw every thing, I knew every thing, I have conſigned every thing to oblivion.*

The loyalty of the Parliament of Toulouſe, and its conſequences to the Magiſtrates that compoſed it, the weakneſs of the Miniſters, the debates on the ſubject of changing the National flag, an inſurrection at Breſt quelled by the interference of the Jacobin Club, and ſome irregularities committed by the Officers of the Garriſon of Béfort, are the heads of the 31ſt Chapter.

The ſubjects of the 32d. are, a plan of M. DE BOUILLE's, to put the King at the head of the forces with the concurrence of the departments and of the army itſelf—Another plan propoſed by the Baron DE BRETEUIL—Debates on the queſtion, whether the King ſhould have a Military houſehold or not, and whether he might take the command of the armies—Intrigue of the Jacobins againſt M. DE LA FAYETTE—A duel between CHARLES DE LAMETH and M. DE CHAUVIGNY, and its conſequences in the Aſſembly—A denunciation of the BISHOP of NANTES—and, a new oath preſcribed to the Clergy.

The 33d. Chapter contains an account of new inſurrections, the maſſacre of the Mayor of Vareze, a report on the organization of the Public Force, a report on the revolt at Nancy, with the conſequences, a conteſt between ſome Royaliſts and Jacobins at the opera, and the robbery committed on Pincet the Broker, with his aſſaſſination, of which the DUKE of ORLEANS was ſtrongly ſuſpected.

In the 34th. Chapter we have an account of the commotion at Aix, and of a pretended conſpiracy of Royaliſts at Lyons, which was denounced to the Aſſembly—of the debates concerning a proviſion for the Princes—of the contention of the Aſſembly with the King, reſpecting the oath of the Clergy, and the retreat of M. LAMBERT from the Miniſtry.

The greater part of the 35th relates to the intereſting conduct of the Clergy in the Aſſembly, on being called upon to take the new oath. The ſubjects of the reſt are a denunciation of a Club, called the Friends of the Monarchical Conſtitution, with its conſequences—an alarm occaſioned by preparations made by Foreign Powers—Meaſures relative to

the Army, and the appointment of Ambaſſadors—and, the conduct of the Univerſity of Paris, reſpecting the new oath.

In Chapter 36, we find MIRABEAU on good terms with the Court, and his plan for putting a ſtop to the Revolution. This change in MIRABEAU was the means of caſting a light on the early myſteries of the Revolutionary Syſtem, by which it appears that the very firſt murders were premeditated, and that, too, in a Committee of Revolutioniſts—a Committee in which the *ſyſtem of terror* had its origin. We ſhall here preſent it for the contemplation of the advocates of the Revolution.

"*Mirabeau*, who even before the opening of the States-General had ſettled his place at the head of the moſt violent factions, was alſo initiated into the ſecret of the ſecondary ones, who, with plans leſs extenſive, and a conduct more timid, did not the leſs concur to ſtrengthen and accelerate the Revolution. All theſe myſteries, the knowledge of which afforded a key to many important events hitherto attributed to chance, were diſcloſed not only to *M. de Montmorin*, but alſo to the King and Queen in many ſecret converſations which their Majeſties had with *Mirabeau*. He informed them amongſt other things, that the ſyſtem of terror which really effected the Revolution, and which had not ſince been abandoned, originated in the philanthropic faction, the Committee of which was held ſometimes at the Duke *de la Rochefoucault's*, and ſometimes at the Duke *d'Aumont's* villa near Verſailles. At the period of the union of the orders theſe philoſophic revolutioniſts, who at firſt intended only reforms, were as much embarraſſed as aſtoniſhed, at the rapidity of their ſucceſs; they found themſelves engaged in a great Revolution of which they had not conceived an idea, and before which their petty projects were but inſignificant fooleries. The enterprize frightened them: all the powers and authorities were at their diſcretion. They neither knew what to take from the King nor what to leave him, nor what government to eſtabliſh; they feared the reſiſtance of the Princes, the oppoſition of the two firſt orders, and the ſuccours with which foreign powers might furniſh the King. *Adrien du Port*, who, of all the members of the aſſembly, was, perhaps, the man who had the moſt ſtudied the hiſtory and the tactics of all Revolutions, ancient and modern, was admitted into the moſt ſecret conventicles of this philoſophic faction, and was employed to digeſt the plans. He read, on this occaſion, a memorial, in which he drew the characters, and diſcuſſed the intereſts, of all the Sovereigns of Europe, in ſuch a manner as to conclude that none of them would interfere in the leaſt in the Revolution about to take place in France, and of which it was as neceſſary as urgent to regulate the courſe and determine the end by a plan wiſely combined. He then propoſed that which he ſaid had been long the object of his meditations. Its principal grounds were the ſame as thoſe which were adopted in the Conſtitution of 1791. After long diſcuſſions upon this memorial,

memorial, *M. de la Fayette*, who was alſo preſent at that committee, if we may believe *Mirabeau*, roſe and ſaid to *Adrien du Port*, 'Doubtleſs, this is a very grand plan, but what are your means of putting it in execution? Do you know ſuch as are capable of overcoming all the reſiſtances which are to be expected? You have not pointed out any.'—'It is true that I have not yet ſpoken of any,' replied *Adrien du Port*, with a deep ſigh; 'I have reflected much upon the ſubject; I know fare ones, but they are of ſuch a nature that I ſhudder myſelf to think of them, and I cannot reſolve to diſcloſe them to you till you approve the whole of my plan, till you are fully convinced that it is indiſpenſable to adopt it, and that no other can be followed to ſecure not only the ſucceſs of the Revolution, but the ſafety of the State.'

"After the Committee, whoſe curioſity he had thus excited, had given him all the aſſurances and all the praiſes he wiſhed, he ſtill feigned a reluctance to explain himſelf. 'I ſhall never dare,' replied he, in the moſt hypocritical tone, 'to propoſe means which will ſhock your humanity. Alas! they torture my own feelings, yet if you abſolutely require it.'—'Yes, yes, we do require it,' anſwered his hearers.—'Well, Gentlemen, I will obey you. To judge of the means I am going to mention, you muſt not loſe ſight, for a ſingle inſtant, of the dreadful ſituation in which we ſtand. Unforeſeen events have plunged us in ſpite of ourſelves into a Revolution which will produce the greateſt calamities, the greateſt crimes, and which will involve us all, if we do not haſten to make ourſelves maſters of it in order to moderate and circumſcribe it; it is too far advanced for us to make it recede. Beſides, it would be, perhaps, loſing for ever the opportunity of effecting the moſt advantageous reforms. Now it is only by the means of terror that men place themſelves at the head of a Revolution ſo as to govern it. There has not been a ſingle one in any country whatever which I could not cite in ſupport of this truth. We muſt then, whatever repugnance we may feel to it, conſent to the ſacrifice of ſome marked perſons.' He convinced them preſently that *M. Foulon* muſt naturally be the firſt victim; 'becauſe for ſome time paſt,' ſaid he, 'he has been much ſpoken of for the office of Miniſter of the Finances, and every body thinks that his firſt meaſure would be *bankruptcy*.' He next pointed out the Intendant of Paris. 'There is a general cry,' ſaid he, 'againſt the Intendants; they have it in their power to fetter the Revolution in the Provinces. *M. Berthier* is generally deteſted; there is no preventing his being maſſacred: his fate will intimidate the other Intendants; they will be as pliable as gloves.'

"The Duke *de la Rochefoucault*, a philanthropiſt through inclination more than vanity, a man without talents, but not without ſome information, always wiſhing to do good from principle without being capable of doing it, and ever yielding to evil from a weak and complying temper, from an abſolute want of all kind of energy, the Duke *de la Rochefoucault*, I ſay, was very much ſtruck with the obſervations of *Adrien du Port*, and, with all the other Members of the Committee, decided upon adopting the plan and the means of execu-

tion

tion propoſed by him. Inſtructions conformable to this plan were given to the principal agents of the department of inſurrection which was already organized, and to which *Adrian du Port* was no ſtranger; execution followed cloſe. The maſſacre of *de Launay*, *de Fleſſelles*, *Foulon*, and *Berthier*, and the carrying of their heads about on pikes were the firſt effects of this *philanthropic* conſpiracy. Its ſucceſs ſoon rallied and kept together for a long time the different revolutionary parties, who were beginning to diſtruſt each other, but who, ſeeing all the obſtacles removed by this horrible meaſure, united to gather the fruits of it."

The reſt of this chapter contains an account of Mirabeau's conduct as Preſident of the Aſſembly, the departure of the King's Aunts from the kingdom, with its conſequences, and the conſecration of two Conſtitutional Biſhops.

The heads of the 37th chapter are as follows: The report of the Committee of Conſtitution on the obligations of the Members of the reigning family, and of the Public Functionaries—a ſtrong oppoſition in the Aſſembly to the King being called public Functionary—Debates on the heads of a law relative to Emigrants—MIRABEAU's attack upon the *Coté Gauche* of the Aſſembly—the attempts of a mob to demoliſh the priſon at Vincennes, and its conſequences---an inſurrection in the *Fauxbourg St. Antoine*, with the loyal conduct of ſome French gentlemen on the occaſion, and the diſguſting behaviour of M. DE LA FAYETTE to the King---MIRABEAU's plan approved by the King---an interview between MIRABEAU and M. DE LA FAYETTE---and the mandates of the new Biſhops.

The 38th chapter contains an account of the weakneſs of the conſtituted authorities---the King's ſickneſs, the reduction of the number of the Mareſchals of France---the Biſhop of AUTUN's conduct reſpecting the conſecration of Conſtitutional Biſhops---the appointment of Abbé GOBET to be Archbiſhop of Paris---a debate on the Regency and on the reſidence of the King---the ſickneſs, death, and funeral of MIRABEAU. In this chapter we meet with an anecdote of the new Archbiſhop of Paris, which, as it gives an idea of the conforming clergy, we ſhall preſent to our readers.

"In the year 1792, he went to the Marquis *de Spinola*, the Genoeſe Miniſter, with whom he had requeſted an interview on a buſineſs of the utmoſt importance. 'I come, Sir,' ſaid he to him, in an affecting tone, 'to impart to you a grand project which my conſcience has ſuggeſted to me, and the ſucceſs of which depends greatly upon you. The matter is this: Divine Providence has granted me his grace to ſee the enormity of the crime which I have committed in taking the Conſtitutional Oath. I wiſh to retract it. I have, perhaps, rendered myſelf ſtill more guilty by accepting the Biſhopric of

Paris.

Paris. I am reſolved to reſign it; but I would make my recantation and reſignation in a manner ſo ſolemn, that there ſhould reſult from them, in favour of religion, a benefit greater than the injury I may have done it, by the ſcandal of my conduct.'

"The Marquis *de Spinola* could not but be edified by this reſolution, but he had no notion how his concurrence could be of uſe in the buſineſs. The Abbé *Gobet* ſoon ſolved the riddle. 'Not to mention the danger of being maſſacred,' continued he, 'to which I expoſe myſelf by ſo ſtriking a conduct, it is certain that I ſhall be deprived of all kind of ſtipend: the decree is poſitive on that head. I have no fortune, and I have been under the neceſſity of contracting debts. If I am ruined, and left a bankrupt for having done my duty, my example will not have many followers. I wiſh, therefore, to know, Sir, whether it would be agreeable to you or not, to undertake to impart my intentions to the Pope, and ſolicit for me the aſſiſtance of a hundred thouſand crowns, which would be enough to pay my debts, and ſecure me a ſubſiſtence.—This ſum may appear to you a large one, yet it is very moderate, if you conſider, that the ſalvation of Religion in France may depend upon it.'

The Marquis *de Spinola*, who himſelf related this anecdote to me, ſeeing that the affair had nothing to do with the buſineſs of the Republic of Genoa, refuſed poſitively to interfere in it, and heard no more of the Abbé *Gobet*, who, without having either recanted or reſigned, periſhed by the guillotine, when it came to the turn of the brigands of his deſcription. *Ab uno diſce omnes.**

In the 39th chapter we find the Revolution making rapid ſtrides---the clergy are inſulted, and forbidden to exerciſe their functions---an attempt is made to compel the King to compoſe his chapel of conſtitutional Prieſts---and his Majeſty determines to ſet out for Montmedy.---Ignorant of this determination, M. DE MONTMORIN propoſes a plan which

* "This Abbé *Gobet*, Biſhop of *Lydda*, previous to the union of the Orders, diſplayed the greateſt zeal for the rights and intereſts of the Clergy. It was then neceſſary for him to conciliate the favour of the majority of the Order, that he might not be excluded from the Aſſembly, as being a foreign Biſhop. His conduct and his principles appeared ſo pure to his colleagues, that they examined his powers very ſlightly, in order that they might not be under the neceſſity of declaring them null, which would have been the conſequence of verifying them ſtrictly. But after the union of the Orders, the reaſons for which the Abbé *Gobet*'s deputation had been confirmed by the Chamber of the Clergy, would have ſufficed for its being pronounced null, by the majority of the National Aſſembly, if he had not ſecured the protection of the Factious, by promiſing them to change his principles and conduct totally, and to range himſelf in their party. He was very true to his promiſe, and was, in conſequence, rewarded with the Biſhopric of Paris."

the

the King adopts---a very intereſting correſpondence paſſes between the King and the Biſhop of Clermont, on the ſubject of the Eaſter communion---His Majeſty wiſhes to go to St. Cloud---his carriage is ſtopped by the populace of National Guards, notwithſtanding the orders of their Commander in Chief, M. DE LA FAYETTE---the conſequences of this---La Fayette's reſignation---The King's acceptance of the offers of ſervice from the Lameth party---the letter propoſed by them to the Ambaſſadors, which M. MONTMORIN is compelled to ſign---LA FAYETTE reſumes his poſt---The Aſſembly authorize officers and ſoldiers to attend the ſittings of the Clubs.

Chapter 40. The King, betrayed by his ſituation into ſome errors, follows three different plans, and projects a fourth---the ſecret miſſion of Count ALPHONSE DE DURFORT---the meeting of Count D'ARTOIS, and the EMPEROR at Mantua---the Pope's brief againſt the Civil Conſtitution of the Clergy---the report on the requeſt of the Comtat of Avignon for its union with France---the diſguſt of the Pariſians with the Aſſembly---the celebrated Abbé RAYNAL's letter to the Aſſembly, and its effects---the uneaſineſs occaſioned by the conduct of the Prince DE CONDE and the Emigrants---the denunciation of the Cardinal DE LA ROCHEFOUCAULT.

The 41ſt and 42d chapters are, perhaps, the moſt intereſting of the whole work. They contain a very circumſtantial account of the departure of the King and Royal Family for Montmedi, the conduct of the Aſſembly, and of the Pariſians on the occaſion, the arreſt of the Royal Family at Varennes, and all the particulars that attended their return to Paris.

The following ſubjects form the 43d chapter: A ridiculous liſt of perſons preſented to fill the office of Governor to the Dauphin---a nervous and eloquent declaration of the Loyal Members of the Aſſembly, that they would take no part in its deciſions---a remarkable letter of the Abbé SIEYES, expreſſive of his attachment to Monarchy---the criminal conduct of M. DE LA FAYETTE in reſpect to the Royal Family---a note from the King of Spain to the Aſſembly, relative to the ſituation of LOUIS XVI.---the removal of VOLTAIRE's body to the Pantheon---the report of the Committees relative to the King's departure for Montmedi---a conteſt between the Republicans and Conſtitutionaliſts---the manœuvres of the Jacobins---the rage of the Club, and their reſolution to acknowledge the King no longer.

The 44th chapter gives an account of a riot in the Champ-

de-Mars,

de-Mars, and its conſequences, of the reading of the Conſtitutional Act, of the rewards granted to the villains who had aſſiſted in the King's arreſt, of the denunciation of the Clubs by the Miniſters, of the debate on the title and rights of the Royal Family, of the conduct of the DUKE of ORLEANS on the occaſion, of a debate on National Conventions, of the form of preſenting the Conſtitution to the King, of the miſcarriage of a plan concerted between the Conſtitutional Party and M. MALOUET, and of the cloſing and preſenting the Conſtitutional Act to the King.

The forty-fifth and laſt chapter of the Annals contain the following ſubjects: the different counſels that were given to the King reſpecting his acceptance of the Conſtitution—a view of the Revolution and the ſtate of parties---the ſuppreſſion of the Order of the Holy Ghoſt---the union of the Comtat of Avignon with France---the King's letter to the Aſſembly, in which he accepts the Conſtitution---his oath---public rejoicings---the conference at Pilnitz---the ſtate of France at that period---the Finances---the cloſing of the Aſſembly by the King, and its diſſolution, with which M. DE BERTRAND terminates the Annals, informing his readers that "the ſubſequent events of the reign of LOUIS XVI. took place after his nomination to the Miniſtry, and that they are circumſtantially related in his private memoirs."

To the 4th volume is ſubjoined an Appendix of Papers alluded to in the courſe of the work. Some of theſe appear in Engliſh, in their places, in the Annals, and others are not tranſlated.

From the ſketch of the Annals of the French Revolution which we have laid before our readers, they will ſee the ſcope taken by the author, and be enabled to judge of the information and entertainment they may expect in the peruſal of the volumes themſelves. Though many of the facts were known, the clearneſs and order of the narrative, and the authority of the writer, will give them a double intereſt in the mind of the public. Much too is novel, or, at leaſt, far from being generally known, and particularly the circumſtances relative to Mirabeau's converſion, and his grand project for putting a ſtop to the Revolution.

That a work of ſuch importance ſhould immediately attract the notice of the critic as well as of the public was to be expected. Gratified with the narrative which, to uſe the words of an eminent writer, in his obſervations on the Annals, "flows with a conſtant perſpicuity," and ſatisfied with the honourable authority from which it does flow, we ſhould, probably, have terminated our remarks here with a warm

approbation

approbation of M. DE BERTAND's work; but finding ſeveral paſſages of it diſputed by ſo eminent a writer as M. MALLET DU PAN, we ſhould not perform our duty to the public, or do juſtice to M. DE BERTRAND or ourſelves, were we to reſt contented with beſtowing our praiſe without examining the objections and remarks of the author of the Britiſh Mercury, inſerted in the thirty-third number of that nervous and intereſting periodical publication. But the performance of this duty muſt be reſerved for the ſucceeding Article.

ART. VI. *A Supplement to the Annals of the French Revolution; or, Obſervations upon the Critical Remarks of M. Mallet Du Pan, by the Author of the Annals.* Octavo. PP. 24. Price 6d. Cadell and Davies. 1800.

IN this pamphlet, which is of the ſame ſize as the Annals, and printed with the ſame type, M. de Bertrand fairly ſtates the remarks of M. Mallet du Pan, one after the other, replying to each as he ſtates it. The ſubjects in diſpute we ſhall briefly abſtract as follows:

1ſt. M. Mallet du Pan denies that the inſtructions for the Duke of Orleans's Bailiwicks were drawn up by the Abbé Sieyes, or that there was an intimacy between Sieyes and the Duke—he ſays, the former always diſavowed it. M. de B's anſwer is, that as M. M. du P. admits that a pamphlet of Sieyes's intitled, *Reſolutions to be taken by the Aſſemblies of the Bailiwicks* was annexed to the inſtructions, the difference is trivial; and as to the connection of the Abbé and the Duke, he ſays the diſavowal of a Regicide does not weaken the authorities he cites, which are the King, M. Montmorin, and Mirabeau himſelf. To this we may add, that hypocriſy is a grand feature in the character of Sieyes, and ſo far from being, in all caſes, averſe to a connection with Princes, we believe he would literally, as well as morally, league with the Prince of Hell to gratify his avarice and ambition. He leagued with Barras, he leagued with Bonaparte, both of them Princes in power, both of them deſpots; and, we confeſs, we cannot ſee why he ſhould not have leagued with the Duke of Orleans, who was a Republican Prince, a Democratic Prince, a man after Sieyes's own heart, and a fit tool for his ambition. The anecdote at the end of the 1ſt. vol. of the Annals ſhows his readineſs to have ſold himſelf to an Archbiſhop, and his letter printed in the 4th. vol. P. 219, written at a more advanced period

of

of the Revolution, teſtifies his Monarchical principles; that is, his ſelfiſh principles.

2dly. M. M. du P. charges M. de B. with not having fully enumerated the cauſes of the Revolution.—M. de B. anſwers, that he did not mean to analyze the origin of the Revolution, for fear of loſing himſelf in abſtract diſtinctions, and of fatiguing inſtead of informing his readers.

3dly. M. M. du P. thinks it difficult to reconcile the praiſes beſtowed by M. de B. on ſeveral of the Miniſters of Louis XVI., with the cenſures caſt by him on the Miniſtry.---M. de B. cites M. M. du P. himſelf, to ſhow that by the Miniſtry he may chiefly allude to the directing Miniſter, which does not preclude the particular praiſe due to individuals.

4thly. M M. du P. aſſerts that there was not a ſingle body of men in the State that remonſtrated againſt the determination of the Council of the 27th of December 1788. M. de B. adduces proofs of there having been ſeveral remonſtrances.

5thly. M. M. du P. affirms, that the Notables were not almoſt unanimous againſt the meaſure of doubling the Tiers-Etat—that there was a majority for it at one board, and that there were conſiderable minorities at two others. M. de B. quotes the Journals to ſhew that there were ſeven boards, that of theſe ſix negatived the double repreſentation, and that it paſſed at the ſeventh only by a majority of a ſingle vote, maintaining his aſſertion therefore not to be erroneous.

6thly. This point is a mere matter of opinion, whether M. Necker could and ſhould have prevented the King from going to Paris on the 6th of October? M. de B. ſupports the affirmative.

7thly. This is alſo a point of opinion reſpecting the degree of energy and activity incumbent on the miniſtry after the 14th of July 1789.—M. M. du P. thinks that the vis inertiæ had become the only reſource, and the laſt defence of the diſmantled Crown. M. de B. argues, that the poſt of the Miniſter requires conſtant and indiſpenſible activity, and that the prudence of inaction neither protects nor preſerves any thing.

8thly. There is a difference between M. M. du P. and M. de B. as to the time and mode of the union of the Order of the Clergy with the Third Eſtate. M. de B. defends his ſtatement at ſome length, in which our limits will not allow us to follow him, nor do we think the difference very material in the hiſtory of the Revolution, or that the character of the clergy depends upon

upon the deciſion of it. The ſtep itſelf was indeed of the higheſt importance in advancing the Revolution, but whether it was reſolved upon on the 19th or 24th, only ſhews a more or leſs marked diſobedience to the King. The unworthineſs of many of the Clergy will never diminiſh the admiration and veneration with which we contemplate the conduct of the majority of them, in the ſitting of the 2d of January 1791. *See Chapter XXXV. of the Annals.*

9thly. M. M. du P. thinks M. de B. ſevere on the Archbiſhops of Vienne and Bourdeaux for keeping the Pope's correſpondence with them ſecret. M. de B. anſwers, that ignorant of the motives he merely ſtated the fact without adding praiſe or blame.

10thly. M. M. du P. extols the piety and virtues diſplayed for forty years by the Archbiſhop of Vienne, and thinks the recital of his errors ſhould have been accompanied with ſome account of his former excellence. M. de B. conſiders thoſe virtues as the chief inſtrument of his errors, and the real cover of all the evil he did.

Theſe are all the points on which M. de B. and M. M. du P. differ. They do not ſeem to us to be very material, and it is no ſlight confirmation of the high opinion we have expreſſed of M. de B.'s work, that after the examination of ſo eminent a writer as M. M. du P. all his facts remain eſtabliſhed. We ſhould, however, add, that the latter, in his 34th number of the Britiſh Mercury, aſſerts, that no plan whatever of a war againſt France ever entered the head of *Leopold II.* This is denying the exiſtence of the plan related by M. de B. in his 4th vol. p. 70. To this M. de B. in a poſtſcript to his obſervations, ſays poſitively, that the original of the plan is ſtill in exiſtence, with notes on the margin, written in the Emperor's hand, and that a copy, atteſted by the perſons who ſaw the original, is in his poſſeſſion. Nothing can be ſtronger. Had M. M. du P.'s obſervation been confined to the execution of the plan, the ſeeming inconſiſtency might have been reconciled, but that it muſt have been *thought of* by the Emperor is evident, unleſs we are to doubt the authority of the perſons who M. de B. tells us ſaw the original. When Mr. Fox aſked in the Houſe of Commons if any one was prepared to deny the plan as related by M. de B. he little thought that M. M. du P. would be the perſon to anſwer in the affirmative. Yet we cannot but ſuſpect that the author of the Britiſh Mercury means the execution of the plan was not intended in the cabinet of Vienna. Be that as it may, he has, in other reſpects, paid the tribute of praiſe due to the author of the Annals, and we ſhall conclude our review of the volumes before us with

M. Mallet

M. Mallet du Pan's words, that the public "will thank M. de Bertrand for having reduced ſuch a maſs of matter into form and order."

Before we lay down the pen we ought to obſerve, that M. de Bertrand has been fortunate in a tranſlator, and we congratulate him on Mr. Dallas's ſtyle; for, although here and there we remark the effects of rapidity, it would be unjuſt in us to ſuppreſs our acknowledgement of the pleaſure we received from the natural and elegant flow of the language. Few galliciſms appear to torture the Engliſh ear; the narrative is plain, ſimple, and perſpicuous, and where the ſubject requires elevation it has been preſerved, particularly in the eloquent ſpeeches of M. de LALLY TOLLENDAL, and MIRABEAU, of which none of the ſpirit has been ſuffered to evaporate.

ART. VII. *Thoughts on the Engliſh Government. Addreſſed to the Quiet Good Senſe of the People of England. In a Series of Letters. Letter the Fourth.* 8vo. PP. 74. Price 2s. Wright. 1800.

THE commendations which we beſtowed on the former productions of this writer were not founded on a partial and ſpeculative view of the ſubject which he diſcuſſes, nor did they conſiſt of aſſeverations unſupported by proof. We had attentively conſidered the baſis of his doctrine, and, having aſcertained the purity of its ſource, we carefully marked its tendency, which we found to be highly beneficial. We ſhewed, too, as it is ever our wiſh, and, we will add, our *duty*, to do, on *what* our opinion was founded, ſuffering the author to be the interpreter of his own ſentiments, and ſo enabling the reader to form an accurate judgement, both of the writer and his critic.

That the author of theſe letters has more deeply ſtudied the nature of our Conſtitution, has conſidered its frame and ſtructure with cloſer attention, has acquired a more extenſive knowledge of its legal operations, its object and its end, than any of its modern aſſailants or defendants, is not the award of prejudice, but the deciſion of juſtice. And it is our earneſt recommendation to all who are deſirous of attaining a neceſſary portion of that knowledge, not haſtily to reject or adopt his doctrine, but cloſely to examine his premiſes, and deliberately to weigh his concluſions. He does not ſhun detection, but courts inveſtigation. He aims not at deception, his object is to communicate inſtruction, for the eſtabliſhment of truth. Let not any man be deterred from entering upon

this examination by the ridiculous clamour againſt *Tory and High-Church Principles*, which a Nobleman has lately denounced to the Senate;* a vain and empty ſound, which they who uſe it ſeldom underſtand. WE profeſs ourſelves to be *Tories* and *High-Churchmen*. Let our adverſaries make the moſt of this declaration; but they will allow us the liberty, at leaſt, to attach our own ſenſe to theſe appellations, and not leave the interpretation of them to their ingenuity. As *Tories*, then, we are ſtrongly attached to the Conſtitution of our Government, as eſtabliſhed by law, and as exiſting by law at this time; we acknowledge its end to be the liberty and happineſs of the people; and we conſider it not only as admirably calculated to produce, but as actually producing, that end. By the *people* we mean not any one portion of the community, in contradiſtinction to another, but the aggregate maſs of *ſubjects*. The Rights of the SOVEREIGN and the Rights of *his Subjects*, as ſettled by law, we hold it to be our duty to defend to the utmoſt of our power; and, in their defence, ſhall our pen be employed ſo long as we are able to uſe it; and our ſword, ſhould the turbulence of the times render it neceſſary to have recourſe to it. We are friendly, not to *Parliamentary Reform*, but to a reform *of* Parliament, or, to ſpeak more correctly, of the Houſe of Commons;---that is to ſay, ſuch a reform as ſhould prevent any future Houſe of Commons (of the *preſent* we ſay nothing,) from being uſed by any of its Members, as a refuge from a gaol, or as a ſafe retirement for *uncertificated* bankrupts;---this reform to be produced not by innovation, but by a rigid adherence to the *ſpirit* and *intent* of the *Qualification-oath*.

As *High-Churchmen*, our attachment to the pure doctrine and diſcipline of the Church of England, as founded on the Scriptures, and as expounded by a LESLIE and a JONES, is inviolate. In the true ſpirit of Chriſtianity, we are friendly to the *toleration* of thoſe who diſſent from us, in principle or practice; but decidedly adverſe to their *encouragement*. We conſider the Corporation and Teſt Acts as ſalutary meaſures adopted by the wiſdom of our anceſtors, from a conviction of their neceſſity, for the ſafety of the eſtabliſhment; and, viewing them in this light, we think it our duty, ſtrenuouſly to oppoſe every attempt to obtain their repeal. We regard the

* This ſame Nobleman objected to the application of the epithet *Loyal* to the Volunteers of his pariſh; and to the uſe of uniforms, as having a tendency to confound *Citizens* with *Soldiers*. We ſtate the *fact*, and leave the reader to add the *comment*.

union

union between Church and State, as neceſſary to both; we are convinced that a ſeparation would be productive of the moſt fatal conſequences; and, therefore, we truſt, that their connection will prove indiſſoluble.

Such are our *High-Church* and *Tory*-principles, which, we hope, will become more and more prevalent, in defiance of the recent denunciation of the young Lord, who does not ſeem to have advanced beyond his *horn-book* in the ſcience of politics. To the modern Whigs, and their aſſociates, who ſee nothing praiſe-worthy in our Conſtitution, but that which forms no part of its eſſence, the *Revolution*, we would juſt obſerve, that the *Tories* formed the majority of that Convention by which it was atchieved.

The contents of this *Fourth Letter* are thus arranged:

"Blackſtone's Commentaries deficient in Conſtitutional Information—The probable Reaſons of the Commentator's Deficiency in this Branch of Knowledge—Certain Speeches criticiſed for Unconſtitutional Expreſſions—Parliamentary Phraſes—Examination of the firſt Seven Chapters of B.'s Commentaries—Their Arrangement—The King is not a Magiſtrate—Our's is not a Conſtitution of Ballances and Checks—A Paragraph of B.'s Text compared with an amended One—The word Prerogative does not properly ſignify the Royal Authority—Poſtſcript—The Critical Review cenſured for Falſification."

The author aſcribes all the miſconception and prejudice which prevail, reſpecting the form and nature of our Conſtitution, to the defective mode of arrangement, and the fanciful theory, adopted by Blackſtone in his Commentaries, of which, however, he ſpeaks in the higheſt terms, as containing moſt valuable information to the Student, on the whole ſyſtem of our law, excepting only what relates to "the operations and nature of the Supreme Government." In correcting the falſe notions to which this defect has given birth, he thus cenſures ſome of our modern orators.

"Blackſtone ſays, the ſupreme Legiſlative power conſiſts of King, Lords, and Commons; which, from the mode of expreſſion, ſounds like an authority exerciſed in a ſort of co-partnerſhip, ſhare and ſhare alike. During the debates on the Regency, and recently in the debates on the propoſed Union with Ireland, theſe three parties have been termed "three Branches," and "three Eſtates," as if they were co-equal: ſome perſons have gone further and termed the King "the third Eſtate;" ſo that having firſt brought him down to be *unus inter alios*; they do not allow him to be *primus*, but make him *Poſtremus inter pares*. The King is termed, in the printed ſpeeches of ſome great men, "the third Eſtate;" another ſpeaks of the Parliament as conſiſting of "three Eſtates or Branches;" another talks of "the Branches of the Legiſlature," including the King; he goes further,

and ſuppoſes an "Allegiance of the people to Parliament;" and, that they have a right to be "governed by their Parliaments, and by no other human means." All theſe are improprieties, both in language and doctrine, and ought not to come from perſons of high rank and character: they ſet examples of the worſt ſort, becauſe they tend to leſſen the King in the eſtimation of his ſubjects. It is certainly known to all theſe gentlemen, that the King, ſo far from being the third and laſt of three Eſtates, is himſelf the "head of the three Eſtates," of which the houſe where they ſpeak is the third and laſt. The perſon above alluded to, muſt know, that Allegiance is not due to Parliament at all, but to the King alone, to whom he himſelf has often ſworn Allegiance; and that we are not governed by Parliament, but by the King; who, indeed, may properly be ſaid to govern by Parliament, as well as by other means, placed in his hands by the Conſtitution.

"Theſe gentlemen are all profeſſionally bred, and they ought to be models of correctneſs; I ſhould be more pleaſed with an occaſion to applaud, than to cenſure what comes from perſons of their ſtation, more eſpecially from themſelves, for whom I entertain a very high reſpect; and I am glad that one of them has given me an opportunity of ſhewing, that ſuch is my real wiſh; for I am able to adduce a paſſage from his ſpeech, that I muſt applaud, as quite conformable to my conception of truth; it is as follows. 'The Legiſlature of the Empire may, *in my opinion, in one point of view, and that, perhaps, the moſt enlarged, and ſoundeſt*, be conſidered as one great political machine, conſiſting of one and the ſame Supreme Head, both Executive and Legiſlative, to which are attached and linked two ſeparate members; while each of thoſe two is ſubdivided again into two analogous parts; the one, the Lords and Commons of Great Britain, empowered to prepare for the Sovereign's deliberation, ſanction, or rejection, whatever may ſeem neceſſary for Great Britain, and for the Empire at large; the other, the Lords and Commons of Ireland, poſſeſſing, &c.——— the ſame power, as to the Kingdom of Ireland.' Here we have a juſt image of the King preſiding over the Legiſlatures of both countries; and in this I allow ſome amends are made for the preceding looſe expreſſions of this ſpeaker. He will permit me, however, juſt to notice (what, perhaps, more reflects on the ſuppoſed taſte of his hearers, than his own,) the ceremony, with which he thought himſelf bound to beſpeak a hearing for this piece of truth, while there prevails an eſtabliſhed toleration for the improper uſe of 'three Branches,' 'three Eſtates,' and 'Third Eſtate,' ſome of which phraſes himſelf, and all of which others had been uſing on the ſame occaſion, without any apology at all."

The author expreſſes his determination to exerciſe his critical juriſdiction over any future ſpeeches of theſe orators which may contain ſimilar errors, with the ſame freedom, which ſome of them exerciſed in their comments on his firſt Letter. He then purſues his critical diſquiſition of the firſt books

books of Blackſtone's Commentaries, and ſtates his objections to the commentator's doctrine reſpecting the rights and functions of the Crown. Through theſe our limits forbid us to follow him; we muſt therefore content ourſelves, with ſuch extracts, as will, we think, fully juſtify our opinion, that his remarks, in the Letter before us, are diſtinguiſhed by that ſound legal knowledge, and political wiſdom, which characterize all his writings. On Blackſtone's theoretical ſyſtem of *Checks* and *Counterbalances* in our Conſtitution, he has the following obſervations:

"This direct oppoſition of intereſts between the Lords and Commons, is, fortunately for us, nothing but a fabulous invention of our author; contrived, in order to round and finiſh more completely his mythological account of three co-equal, and co-ordinate Powers in the Legiſlature; for ſuch co-ordination is implied by his whole ſyſtem, though not, I confeſs, expreſsly ſo defined in words, as it has been by Mr. Wooddeſon.

"As to a natural oppoſition of intereſt between the Lords and Commons, I am utterly unable to diſcover any. On the contrary, I think, I ſee many ties of common feeling, and intereſt, that cannot fail of producing the beneficial effects of Union and Co-operation, which are ſo much more needed in national councils, than checks and controuls. In the firſt place, they are not ſeparated by an inſuperable barrier, the moſt likely of all other conſiderations to cauſe averſion and hoſtility; but many of the Lords have ſat among the Commons; many of the Commons look to ſeats among the Lords, either by creation or deſcent; and both Houſes contain in them kindred and relations of the neareſt ſort. If they are ſo intimately connected in their perſons, ſurely they are not leſs ſo in their concerns. What can be a matter of debate in either Houſe, that is not equally intereſting to the Members of both? In a country where the law is the ſame for high and for low, for thoſe with titles and thoſe without, there does not ſeem a poſſibility of any great difference between the two Houſes in the debate of general laws. In the meaſures for affecting property, ſurely they are upon the ſame footing. Is it land, or money? is it for taxation, for incloſing, for canals, for trade? it would puzzle any one to point out, that the Lords, as Lords, have any diſtinct intereſt from the Commoners, upon theſe grand articles of Legiſlative diſcuſſion, and regulation.

"And yet there is a difference between the two Houſes, which has its appropriate effect in Legiſlation, but neither the effect nor the cauſe are ſuch as the Commentator has imagined. It is not an oppoſition of intereſts, or any effort in the nature of a check; but it is a diſtinctive character, a habit, and diſpoſition of their own, that renders the reſpective bodies of the Legiſlature eminently uſeful, in addition the one to the other. Whether it is temper, or wiſdom, or dignity, whatever it is that produces it, we certainly find meaſures, that have paſſed the Commons, are debated differently, and differently

diſpoſed of by the Lords; and thoſe who look on are as contented with their deciſion as with that of the Commons. The great queſtion of the Slave Trade, which paſſed the Commons, ſtill hangs in the Houſe of Lords, and no one pretends to foreſee its determination, either as to time or effect. No man ever aſcribed this difference to any 'natural oppoſition of intereſt' between the two Houſes. One reaſon alone, perhaps, is ſufficient to account for it; it is a different ſet of perſons pauſing upon a national queſtion, of experiment, involving large property, and highly affecting the trade of the country; a demonſtration, in our own times, of the great utility reſulting from two deliberative aſſemblies in the national Legiſlature.

"Reviſion, and reconſideration, then, conſtitute the principle upon which the two Houſes act; it is by union, and by co-operating to mature the beſt meaſures, after repeated deliberation, that our Legiſlature proceeds, and not by oppoſition of intereſts, or by checks; and the reſult is, to execute well what has been well reſolved; not the impracticability, and inaction, which the other ſuppoſition ſeems to threaten."

This writer's objections to Blackſtone's uſe of the word Prerogative are extremely proper.

"It is a miſuſe of the word Prerogative to apply it to the whole of the Royal authority; for it properly ſignifies only a part; and as it ſignifies that part which trenches ſometimes upon private rights, the application of it has always been invidious; the thing has been viewed with jealouſy, and the name has in moſt times been unpopular. But the Royal authority is always revered and cheriſhed, while the Prerogative is in diſcredit; and why give a name, which is wanting both in propriety and favor, when another may be had which has the advantage in both!"

He then juſtifies his own uſe of the word by the example of Sir Henry Finch, and others of our old lawyers, and proceeds thus:—

"This miſtake of Finch's definition is an impropriety, that is, however, far exceeded by a deference he ſhews in another paſſage to Mr. Locke, who is not, in my opinion, a fit author for lawyers to quote, and he never fails of leading them into miſtakes. Blackſtone's words are theſe. 'For Prerogative, conſiſting (as Mr. Locke has well defined it) in the diſcretionary power of acting for the public good, where the poſitive laws are ſilent, if that diſcretionary power be abuſed to the public detriment, ſuch Prerogative is exerted in an unconſtitutional manner.*' I do not turn to Locke to ſee, whether the quotation is correct; for I am criticiſing Blackſtone, who has made it his own by adoption; ſuch unjuridical writers as Locke, are not worth a lawyer's criticiſm. That there are inſtances in which the King may, and ought to act, for the good of the people, not only

* Chapter, Prerogative,

where

where the positive laws are silent, but even where they are against such exercise of authority, we all know; but these are very rare cases indeed; and how Blackstone should be brought to think, that a definition of such singular instances of Prerogative, is a good definition of Prerogative in general, which he had just been shewing is clearly allowed by many positive laws, is not to be accounted for but by the indolent confidence which he, as well as others, has too often reposed in such a writer as Mr. Locke."

The Postscript, which contains an exposure of the falsehoods of the *Critical Reviewers*, we reserve for a future Number, and a different department of our work.

DIVINITY.

ART. VIII. *A Letter to the Rev. Dr. Hawker, D. D. containing Strictures on his Letter to the Rev. R. Polwhele.* By John Wotton. "*Out of thine own mouth will I judge thee.*" Plymouth. Heydon. 12mo. PP. 46. Price 6d. 1800.

THESE strictures are highly creditable to Mr. Wotton, as a man of sound sense and discernment, though not of a cultivated mind. Mr. W. is a dissenter, and a disappointed friend of Dr. Hawker; the evidence, therefore, which he brings in Mr. Polwhele's favour, must, we think, put an end to the controversy, and render any farther letters from Mr. Polwhele superfluous.

"You seem to start and recede (says Mr. W.) from the charge of itinerancy, as if it was a crime, by saying, 'So very opposite is this to my real character.' What term shall we apply to your *reiterated journies* to the parishes of STOKE-DAMEREL, EGG-BUCKLAND, YALMPTON, &c. entirely for the purpose of preaching? Want of memory, or fortitude in you, Sir, was surely the cause of that assertion appearing. 'Alas! what is man!' You might, Sir, with more security have repelled the attack of Mr. P. by taking post *on the immutable basis of God's word*, than by making *a flying retreat* under cover of your strict adherence to the vicarage of Charles."

With respect to Dr. Hawker's political principles, Mr. W. very justly observes, that the conclusion drawn from the publication of his sentiments in the year 1794, can by no means ascertain the exact state of his mind at the present time. "I wonder that such a public character as Dr. Hawker is, should find it needful to recur for evidence five years back, to prove the loyalty of his principles: for it unluckily places you in a more awkward dilemma, than that in which you stood prior to the appearance of what cannot be allowed a defence; for it can be of no utility to any man, whose loyalty is doubted, to tell what he was five years since, when man is known to be a mutable being. Countless are the instances that might be found, to prove your inference erroneous. It is more than probable, that at the time

you writ (wrote) your appeal, vaſt numbers of thoſe who have lately been executed for treaſon in Ireland, were untainted with French fraternity. Yet their former loyalty could not atone for ſubſequent guilt, nor exonerate them from its attendant puniſhment."

"We will now examine how far the practice correſponds with your '*cordial ſubſcription* to the doctrines of the Church of England, as ſet forth in *her moſt excellent articles Homilies and Liturgy*, as by law eſtabliſhed.' "You frequently viſit the ſick, with a view, no doubt, to adminiſter to them ſpiritual relief: but neither in the Articles, Homilies, or Liturgy, is there any thing *ſo excellent* as to be uſed by you, on ſuch occaſions; not even a ſingle prayer out of the whole form, which, in the Common Prayer Book, is expreſsly preſcribed for that purpoſe."—Again, when you attend private meetings for prayer, (which you are allowed to be the founder of,) do you ever recommend or uſe any of the prayers in the ſervice of the Church of England? Is it not notorious (that) you treat all manner of FORM, relative to prayer, with a cool indifference, at theſe places—I might add, with truth, contempt?"—"When you give lectures in the church, on Sunday evenings, do you not lay by the Pſalms of David, and ſelect hymns for ſinging, written by ſome of the firmeſt diſſenters?"—"Your uttering and publiſhing *twofold doctrines* of regeneration, is another indubitable proof of inconſiſtency. Thus you ring diſcordant changes with a vengeance. For, after having regenerated children at the *font*, and made them 'heirs of everlaſting life,' you, from *the pulpit*, thunder damnation on them for being *unregenerate* children of the devil! Here, I pauſe with aſtoniſhment to think, that a man of ſuch erudition as you are allowed to be ſhould, in ſuch a palpable manner, barter his veracity for worldly gain; for certainly, the moſt ſuperficial reader of your letter muſt ſee, unleſs blind from choice, that you have expoſed your *inſincerity*."—"If I aſk you, what analogy there is between your language, reſpecting Mr. P.'s hopes of future happineſs, and that uſed by you at funerals, I muſt believe that you are not ſincere, in regard to Mr. P. or, if ſincere, that Mr. P. is the only one for whom you ever did ſhudder.—For you declare over the corpſe of the moſt incorrigible wretch that ever died, that the deceaſed is gone, in ſure and certain hope of the reſurrection to eternal life."—"At the grave, if a perſon who had *lived the moſt reprobate life*, and *died the moſt wretched death*, having literally fell and broke (fallen and broken) her neck, while imprecating the vengeance of God on her guilty ſoul; I poſitively heard you pronounce her gone 'in ſure and certain hope of the reſurrection to eternal life.' You alſo thanked God for having 'taken her out of the miſeries of this ſinful world;' and then, ſeemingly, prayed to God, that 'when we ſhall depart this life, we may reſt in him, *as our hope is this our ſiſter doth*."

"While you are a clergyman, ACT IN CHARACTER, and not bring it into diſrepute, by neglect on one hand, and innovation on the other.—How long halt you between two opinions? If you wiſh to exerciſe the right of private judgement, and liberty of conſcience,

in

& praying and preaching extempore, why not come boldly without the camp, and emancipate yourſelf from the drudgery of forms and ceremonies?—You well know facts ſpeak louder than words. While, therefore, you privately treat all forms with contempt, and ſtrenuouſly recommend the contrary ſyſtem after the manner of the diſſenters; as often as you publiſh, for *particular reaſons*, that 'you cordially and heartily ſubſcribe to the Liturgy of the Church of England;' ſo often would I reply in the language of Jeremiah; "IT IS FALSE."

We can no longer ſay of the *Hawkerian* controverſy (if it may be ſo termed) that

"Adhuc ſub judice lis eſt."

For, whilſt the above extracts authenticate Mr. Polwhele's charges of itinerancy and fanaticiſm, and prove the propriety and expediency of his remonſtrance with Dr. Hawker; we diſcover the Doctor fighting under falſe colours, or, (in other words) we obſerve a clergyman entrenched within the walls of the church, and oſtentatiouſly proclaiming its ſtrength and its beauty; yet ſecretly correſponding with its enemies,* and ready, we fear, to aſſiſt them, under the cover of the night, in ſapping its foundations.

* We cannot diſmiſs this letter without obſerving, that its ſhrewd and ſenſible writer is ſometimes guilty of ſuch illiberal reflections on Dr. Hawker as betray the obſcurity of his birth and education. For his inſinuations at Pp. 10, 13, 17, which we diſdain to cite, the following eulogia on Dr. Hawker will by no means atone: "There does not appear the ſlighteſt ground for Mr. P.'s uneaſineſs on account of your ſo far imitating Whitfield, as to quit haſtily your preſent reſidence, where you are ſo much looked up to, by thoſe whoſe morals you have, in a meaſure, reformed, by adding the manners of the gentleman to the accompliſhments of a ſcholar. And I think it only juſtice to ſay, that your excellent pulpit-diſcourſes have been, in all probability, bleſſed to the conviction, comfort, and edification of many ſouls now on earth, and of others who are, doubtleſs, gone to glory." That Dr. Hawker's pulpit-diſcourſes are eloquent, Mr. P. not only allows, but gives him credit, alſo, for ſincerity. It remains, therefore, that Dr. H. endeavour to regard the admonition and reproof of Polwhele and Wotton, and many others, as the juſt correction of his errors; and that he, henceforth, act in a ſtrict conformity to thoſe articles, and that Liturgy which he has termed, and which, we hope, he deems, MOST EXCELLENT.

ART. IX. *Loyalty enforced by Arguments which are founded upon juſt Views of Civil Government, as an Ordinance of God, and eſſential to the Happineſs of Mankind. The ſubſtance of a Sermon, preached in the Baptiſt Meeting-houſe, Richmond-court, Edinburgh, on Sabbath, Aug.* 4, 1799. *To which is added, A Vindication of ſome Diſſenting Congregations, who have been charged with diſloyalty, by the late General Aſſembly of the Church of Scotland.* By William Braidwood. Small 8vo. Pp. 47. Price 6d.

Guthrie and Ogle, Edinburgh; Duncan, Glaſgow; and Ogle, London.

THE antiquated expreſſion *Sabbath*, on the title page of the ſermon, may lead ſome of our readers to conclude haſtily, that the diſcourſe is a farrago of cant and fanaticiſm, ſuch as diſgraced the ſermons of the Baptiſts and Independents of the laſt century. This concluſion would be very falſe, as well as haſty; for we have not often found the duties included under the term *loyalty* more clearly ſtated, or enforced by arguments better calculated to carry conviction to the minds of all who acknowledge the inſpiration and authority of Chriſt and his apoſtles, than in this ſermon of Mr. Braidwood's.

After a few preliminary obſervations made, in what muſt be confeſſed to be not very elegant, though perſpicuous, language, the author, from Rom. xiii. 1—8, proceeds to the main deſign of his diſcourſe, "which is to ſhew, that the ſubjection which we owe to civil Rulers is not an arbitrary appointment, of which we can give no account; that it is obedience to thoſe who, for reaſons intimately connected with our own happineſs, are declared by God himſelf to be our *lawful ſuperiors*, and ſimilar in its nature to the ſubjection which a wife owes to her huſband, a child to his parents, or a ſervant to his maſter."

In proſecuting this deſign Mr. Braidwood proves completely, 1ſt, that Civil Government is of divine appointment; 2dly, that it is intended to promote the happineſs of mankind; 3dly, that the duties which we owe to magiſtrates, and the manner in which theſe are enforced in the word of God, ſtrongly confirms the doctrines for which he had contended under the two former heads; 4thly, that many perſons connected with Government were converted in the time of Chriſt and his Apoſtles, without being obliged to reſign their employments; 5thly, that there are ſeveral examples in the conduct of St. Paul, both of the high reſpect which he entertained for Magiſtrates, and of his claiming the protection of the Jews of his country; 6thly, that Jeſus Chriſt himſelf had the ſame reſpect, with his Apoſtle, for Civil Government; and, 7thly, that, "though the New Teſtament does not eſtabliſh any particular form of Civil Government, nor addreſs Rulers of any deſcription, as ſuch; yet the nature of their office is fully explained, and the duties incumbent upon them are as clearly pointed out as thoſe of Huſbands, Parents, or Maſters." He concludes with ſome pertinent political remarks on the doctrine which he had delivered.

As a ſpecimen of Mr. Braidwood's reaſoning, we inſert the following extracts for the inſtruction of thoſe who pretend to believe, that all wars, even thoſe which are *defenſive*, are forbidden by the Divine author of our holy religion. This miſtake, where it is real, muſt have ariſen from not diſtinguiſhing between the duties preſcribed to individuals as members of the *Chriſtian Church*, and the duties preſcribed to the ſame individuals *as Magiſtrates* or members of a *Civil Society*.

"They

" They who underſtand the nature of Chriſt's kingdom will eaſily perceive, that the kingdoms of this world could not be governed by laws which are well adapted to the government of a ſpiritual and heavenly kingdom, which is not of this world. The ſword has no place in the kingdom of Chriſt, whoſe religion cannot be promoted or defended by any ſort of outward violence, and who hath ſaid, 'All they that take the ſword ſhall periſh with the ſword.'* But coercion and carnal weapons are abſolutely neceſſary for the defence of a nation of this world againſt external enemies, and for maintaining peace and good order within itſelf. In this manner, therefore, Chriſt diſtinguiſhes his kingdom, 'If my kingdom were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jews;'† implying, ſurely, that while he would not permit his ſervants to uſe violent means for the defence even of their King and Lord, no worldly kingdom could exiſt without ſuch means of protection. One of the laws of Chriſt's kingdom, which is clearly ſtated, and frequently enjoined in the New Teſtament, is, that his diſciples ſhould not reſiſt evil, or render evil for evil to any man.‡ What would become of a nation of this world if its Magiſtrates were to follow this precept in relation to crimes committed againſt ſociety? If they are Chriſtians, they ought to regulate all their conduct as private individuals by the laws of the kingdom of Heaven; and their public conduct, as Magiſtrates, ſhould be guided by the principles of juſtice which the light of nature teaches, and which are fully opened up and explained in the word of God. It is their duty alſo to follow, as their unerring rule, the account which the Scriptures give of the nature and ends of their office, and the way in which it ought to be exerciſed for the good of mankind. But none of theſe things will ever lead a Chriſtian Magiſtrate to imagine, if he be in his right reaſon, that he ought to ſuffer crimes againſt ſociety to go unpuniſhed. On the contrary, he will conſider himſelf as "the miniſter of God, a revenger to execute wrath on him that doth evil."§

Again, he proves, that the employment of a Soldier cannot be forbidden in the New Teſtament, ſince many holding that employment "were made partakers of the ſalvation, which is in Chriſt Jeſus. Some of them came to John's Baptiſm, for 'the Soldiers likewiſe demanded of him, ſaying, And what ſhall we do?' It is perfectly clear, that John did not conſider the buſineſs of a Soldier as abſolutely unlawful in its own nature, otherwiſe he would have had nothing to ſay to them, in relation to it, but 'reſign your employments as Soldiers.' On the contrary, he laid down regulations for their conduct in the Roman army; for 'he ſaid unto them, Do violence to no man, neither accuſe any falſely; and be content with your wages.'‖ It cannot be ſuppoſed that the injunction, 'Do violence to no man,' ſignifies, that they were no longer to act as Soldiers; for in

* Mat. xxvi. 52. † John xviii. 36.
‡ Mat. v. 39. Rom. xii. 17. 1 Theſſ. v. 15.
§ Rom. xiii. 4. ‖ Luke iii. 14.

that

that caſe it would have been neceſſary to adviſe them to be content *without their wages*. The violence againſt which he cautions them, is evidently, all cruelty, wanton ſeverity, and lawleſs violence, to which their occupation as Soldiers did not neceſſarily lead them.—Chriſt ſaid of a Centurion, or a commander of a hundred men, 'Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael.' * And the houſehold of Cornelius, who was alſo a Centurion, were the firſt Gentiles to whom the Goſpel was preached, after the reſurrection of Chriſt. Of Cornelius, it is ſaid, that 'he was a devout man, and one that feared God, and that his prayers and his alms had come up as a memorial before God.' And one of his houſehold ſervants is called, 'a *devout* ſoldier' an epithet which cannot be conjoined with any unlawful calling or wicked character, as a devout robber, or a devout murderer! While Peter preached the Goſpel to theſe Soldiers, and to the reſt of the houſehold of Cornelius, "the Holy Spirit fell on all them who heard the Word, and they ſpake with tongues, and magnified God, and were baptized." †

Of the author's vindication of ſome diſſenting congregations, who have been charged with diſloyalty, it is impoſſible to ſpeak with ſuch reſpect as of his ſermon. On the *paſtoral admonition* by the late General Aſſembly of the Church of Scotland we cannot at preſent lay our hands; but if we be not greatly deceived by the fallaciouſneſs of our memories, no diſſenters are, in that diſcourſe, charged with diſloyalty, but thoſe who ſend miſſionaries through the country to collect the multitude by *beat of drum*, and to excite in their breaſts *a hatred and contempt of their pariſh Miniſters*. Such conduct as this, ſurely, Mr. Braidwood does not approve, however much he may diſlike the Conſtitution of the Church of Scotland, or the alliance of *any Church* with the *State*. We muſt likewiſe put him in mind, that when he petulantly called the attention of his readers to the perſecuting ſpirit of the Preſbyterians of the laſt Century, he called it likewiſe to the enormities of his own predeceſſors the *Anti-pædo-baptiſts* of Germany, from the year 1525 to 1634; and that, if the members of any ſect or ſociety be anſwerable for the crimes of their predeceſſors, he has mortally wounded himſelf by the blow aimed at his adverſary.

* Matth. viii. 10. † Acts x.

ART. X. *A conciſe Selection of the Divine Excellencies of Revelation: with a Word of Advice for the Reformation of the Reformer Thomas Paine. To which are added, a Preſcription for every Evil; and a Plan for the Reconciliation of all contending Powers.* 8vo. Pp. 32. Price 6d. Longman.

THIS little Eſſay might have been entitled, "Expoſtulations with Thomas Paine." "I have not read (ſays the author) your writings, either on politics or religion. It may be, you ſtumble at the word of God, on account of the ſins and infirmities of good men therein recorded. But ſurely, Sir, nothing can be a greater proof of its authenticity. For had they been written by artful and deſigning

deſigning men, they would have ſpoken of them as preachers do of their departed friends in funeral ſermons: they would have ſet forth all their excellencies in the moſt conſpicuous light, and have kept their failings and folly behind the curtain." It is not probable, that Thomas Paine will pay any great deference to a perſon who addreſſes him without having read any part of his writings, either on politics or religion.

The ſtyle is ſuch as becomes the ſubject, but we are not much charmed with the expreſſion at P. 24, "*innumerable numbers!*"

POLITICS.

ART. XI. *Congreſs at Raſtadt. Official Correſpondence between his Excellency Count Metternich, Miniſter Plenipotentiary of the Emperor; the Deputies of the Empire, and Citizens Treilhard, Bonnier, Roberjot, and Jean de Bry, Miniſters Plenipotentiary of the French Republic, aſſembled at Raſtadt, for the Purpoſe of negociating a Peace between thoſe Powers. Containing the whole of the State Papers, from the Commencement of the Negociation in December* 1797 *to April* 1799, *the period of its Diſſolution. From the Original Papers. With an Engliſh Tranſlation.* 8vo. Pp. 723. Price 9s. Wright. London. 1800.

LITTLE more remains for us to do than to announce this collection of State-Papers, the moſt curious, we conceive, that was ever exhibited to Europe, ſince the days of its civilization, and ſince the mode of negociation by a Congreſs was firſt eſtabliſhed. A conſtant violation of the Law of Nations, on the one part, and a fruitleſs proteſt againſt, and ſubſequent degrading acquieſcence in, ſuch violation on the other; French perfidy, and Imperial weakneſs, combine to preſent a memorable leſſon to the preſent, and to future ages;—the collection of ſuch documents is an eſſential ſervice rendered to hiſtory.

ART. XII. *Forethoughts on the General Pacification of Europe.* 8vo. Pp. 104. Wright. 1800.

THIS is a tract of no ordinary merit, and it treats of a ſubject of no ordinary importance. Thoſe maxims of the public law of nations, which affect the very "FUNDAMENTALS of SOCIETY" are here conſidered in their relation to the preſent Political State of Europe;—and the neceſſity of an effectual and permanent proviſion for their preſervation, at a general peace, is inſiſted on with equal ſtrength and ability. No peace, that is not founded on theſe principles, can enſure either ſafety or continuance.

"The laws of natural Society are of ſuch importance to the ſafety of all States," (ſays an eminent authority,) "that if the cuſtom once prevailed of trampling them under foot, NO NATION could flatter herſelf

herſelf with the hope of preſerving her NATIONAL EXISTENCE, and enjoying domeſtic tranquillity, however attentive to purſue every meaſure dictated by the moſt conſummate prudence, juſtice, and moderation. Now all men and all States have a perfect right to thoſe things that are *neceſſary for their preſervation*; ſince that right correſponds to an indiſpenſible obligation. All nations have, therefore, a right to reſort to forcible means for the purpoſe of repreſſing any one particular nation who openly violates the laws of the Society which nature has eſtabliſhed between them, or who directly attacks the welfare and ſafety of that Society." (VATTEL Prelimin. § 22.)

As Mr. FOX has conſecrated the authority of VATTEL with his party, it is to be hoped, that theſe gentlemen will attend to the appoſite quotations from that able writer which are to be found in this judicious tract, accompanied by a train of reaſoning, the cogency of which can only be reſiſted by the moſt inveterate prejudice.

The author's obſervations on the fatal conſequences which would reſult from the poſſeſſion of the Auſtrian Netherlands by France, are conſonant with the opinions of the beſt writers and wiſeſt Stateſmen of all ages. Would to Heaven! the powers of Europe could be impreſſed with a due ſenſe of this important truth; but, alas! we have too much reaſon to fear, that even that Potentate, from whom theſe valuable dominions have been wreſted by the arms of Republican France, ſcarcely harbours a wiſh to recover them.

The mean ſuggeſted by the author for enforcing a conſtant obſervance of the Laws of Nations is the eſtabliſhment of a permanent Congreſs to ſit, both in Peace and War, in ſome privileged place, and to which all the Powers of Europe ſhould ſend Ambaſſadors. Many advantages might certainly be derived from ſuch a ſyſtem, and it would require more ſagacity than we poſſeſs to diſcover any radical objection to it. At all events, it is highly deſerving of ſerious attention.

For the benefit of thoſe orators and writers who have conſtantly ridiculed the idea of "*Indemnity for the paſt, and Security for the future*," we ſhall extract one other paſſage quoted from VATTEL, ſo directly in point, that, if the author had been endued with the ſpirit of prophecy, and had foreſeen the exiſtence of the preſent ſtate of things, he could not poſſibly have written more to the purpoſe.

"When a Sovereign (ſays he,) has *been compelled to take up arms for* JUST *and* IMPORTANT REASONS, he may carry on the operations of War till he has attained its lawful end; which is to procure JUSTICE and SAFETY. If the cauſe be dubious, the juſt end of War can only be, to bring the enemy to an equitable compromiſe; and, conſequently, the War muſt not be continued beyond that point, the moment our enemy propoſes or conſents to ſuch compromiſe, it is our duty to deſiſt from hoſtilities.

"*But, if we have to do with a* PERFIDIOUS ENEMY, *it would be* IMPRUDENT TO TRUST either his WORDS or his OATHS. IN SUCH CASE, JUSTICE ALLOWS *and* PRUDENCE REQUIRES, *that we*

ſhould

ſhould AVAIL OURSELVES OF A SUCCESSFUL WAR, *and* FOLLOW UP OUR ADVANTAGES, *till we have* HUMBLED A DANGEROUS AND EXCESSIVE POWER, *or compelled the Enemy to give us* SUFFICIENT SECURITY FOR THE TIME TO COME." (B. IV. § 6.)

We have only to add, of this Tract, that the argumentation is cloſe; the premiſes are juſt; the concluſions powerful; the principles unqueſtionably ſound; and it is our earneſt hope, therefore, that it may not only be generally *read*, but generally *ſtudied*.

ART. XIII. *Conſiderations concerning Peace.* By a Fellow of St. John's College, Cambridge. 8vo. PP. 31. Hatchard. London. 1800.

THIS ſecluded "Fellow" has evidently reaſoned himſelf into a conviction, that France is deſirous of Peace becauſe it is her *intereſt* to be ſo; and that Mr. PITT is adverſe to it, becauſe the continuance of the War contributes to the extenſion of his influence and power. But his premiſes are falſe, and his inferences unjuſt.—That the people of France are deſirous of Peace is moſt undoubtedly true, but how, in the name of common ſenſe, can the author believe that the Great Conſul is diſpoſed to make either the wiſhes or the intereſts of the people the rule of his conduct? In what ſingle inſtance has this been the caſe? We defy him to produce *one*. Reſpecting Mr. PITT, we would aſk him whether his power and influence were ſo contracted before the War, as to render any ſacrifice of popularity neceſſary to their extenſion? He admits ambition to be the leading feature in the character of the Miniſter; but is he to be told that the favourite objects of that ambition were the reduction of the National Debt, and the augmentation of the National Reſources;—objects with the accompliſhment of which War muſt neceſſarily and eſſentially interfere?

No writer can be expected to reaſon juſtly on this ſubject who conſiders the preſent as an ordinary War, and who puts the revolutionary principles by which it was occaſioned, and by which it has been prolonged, entirely out of the queſtion. There is much declamation on the horrors of War, in theſe pages, which is worſe than uſeleſs. The author has not, we hope, the preſumption to ſuppoſe that he has more humanity than his opponents; or a more juſt ſenſe of the calamities inſeparable from a ſtate of warfare. He admits, however, that there are ſtrong grounds, for ſuſpecting the ſincerity of Bonaparte, and that it would not be ſafe for this country, in the event of a Peace with him, to reduce her forces to the quantum of a Peace-eſtabliſhment.—He expreſſes his conviction too, that the people of France, at this moment, earneſtly wiſh "to recal their ancient line of Sovereigns;" but he tells us, forſooth! that they are "reſtrained by a *commendable* pride"—How commendation can attach to that ſtrange ſpecies of pride which reſtrains the diſpoſition of revolted ſubjects to return to their allegiance, we are wholly at a loſs to imagine.

The majority in the Houſe of Commons are treated in a moſt indecorous manner by our author; and we could point out many unguarded paſſages, and ſome contradictions in argument, that deſerve cenſure; but the goodneſs of his intentions ſhall ſcreen him from the ſeverity of critical animadverſion. We recommend it very ſeriouſly to him to peruſe and *ſtudy* the Tract reviewed in the preceding Article.

ART. XIV. *The Queſtion Stated, as it reſpects Peace and War.* 12mo. PP. 32. Price 1s. Croſby and Letterman. London. 1800.

THIS pamphlet, like the preceding one, is the production of a well-meaning man, who undertakes the diſcuſſion of an important queſtion, without having previouſly ſubmitted to the trouble of acquiring that information, which could alone render him competent to the taſk. That we are both able and willing to ſupport a War, which has, for its avowed and real object, every thing which is dear to man, in a civilized and ſocial State, nobody who attentively conſiders the ſtate of this country can poſſibly doubt; nor can any one, we think, who reflects on the circumſtances which have recently occurred in France, in the actual ſituation of that Republic, and on the principles ſtill openly profeſſed by her rulers, entertain a rational doubt, that no ſafe or permanent Peace can be concluded with her, at preſent. We conclude our obſervations, with the expreſſion of a hope that the author may be diſpoſed to *re-conſider* the Queſtion.

THE DRAMA.

ART. XV. *A Statement of the Differences ſubſiſting between the Proprietors and Performers of the Theatre Royal Covent Garden, given in the Correſpondence which has paſſed between them.* By John Johnſtone, Joſeph George Holman, Alexander Pope, Charles Incledon, Joſ. S. Munden, John Fawcett, Thomas Knight, Henry Erſkine Johnſton. 8vo. Price 1s. 6d. Miller. Old Bond-ſtreet. 1800.

THE baneful conſequences of the French Revolution have not only extended to the ſeveral ſtates of Europe, overthrown the independence of ſome, and endangered the ſafety of others, but have alſo contributed to relax the ſprings of private authority, and to introduce diſorder and confuſion into every department of ſociety. It may ſeem ſtrange to connect the petty diſſentions of a play-houſe with the doctrines of revolutionary France; but it is hardly poſſible to eſtimate the influence of thoſe doctrines in their operation upon every ſpecies of legitimate authority. The direction of the Theatres Royal of this metropolis

metropolis is veſted in the Proprietors by A PATENT, granted by the Crown, and the performers are, by the terms of the articles into which they enter with the Proprietors, firmly bound to do whatever duty may be allotted to them. The terms of the articles are very ſtrong, and it is in the power of the Proprietors, acting according to the rigid letter of thoſe terms, to ſend their actors upon the ſtage in dances, maſques, interludes, &c. &c. or whatever they may think proper to bring forward, for the intereſts of the Theatre. It is, however, never the practice of managers, nor is it their intereſt, to allot any part to a performer unſuitable to his talents, though it may be reaſonably expected that, upon particular occaſions, as the Manager abates his authority, the performer would deſcend from his dignity; in order to forward the advantage of a property from which his ſubſiſtence is derived. Such has hitherto been the ſtate of the Theatre, and ſuch it would moſt probably have remained, if the jacobinical maxims of the day, which tell *the ſervant* that he ought to be *the maſter*, had not kindled a ſpirit of ambition in all claſſes—a ſpirit which, at length, ſeems to have made its way to the ſtage.

The pamphlet before us comes from eight performers of Covent Garden Theatre, all of whom enjoy high ſalaries, and derive great advantage from that Theatre, as will be hereafter ſeen. They are, however, diſſatisfied with their ſituation, and have come forward with a STATEMENT of their grievances. Amidſt much, very much, extraneous matter, in which they are not ſparing of uncandid inſinuations, and opprobrious epithets, directed againſt the Proprietor—their complaints are reducible to THREE HEADS, which they deem eſſential, and which they urge with great zeal, but with little ability. Theſe alledged grievances are, 1ſt. The propoſed increaſe of 20l. on the expence of a benefit, making the future expence 160l. 2d. Reſtrictions in point of ORDERS, or the power of ſending perſons *gratis* into the Theatre. 3d. The advance of the uſual fine of *five pounds*, for refuſing a character, to *thirty*. We find in the courſe of this correſpondence, that the chief proprietor, Mr. HARRIS, (a gentleman as well known for his loyal principles as for his liberal conduct,) on the head of orders, which the performers contend for as *a right*, inſiſts that it is merely *an indulgence*, but that it ſhould be extended to them as freely as heretofore. That it is not *the right* of the performers, every body, who is at all acquainted with the cuſtoms of the Theatre, knows, and the Proprietors, in this reſpect, deſerve praiſe for the moderation with which they promiſe to continue that indulgence, notwithſtanding the violence with which the performers have endeavoured to wreſt it from them, and to convert it into one of their *inherent privileges*. This point was abſolutely conceded to the performers, as is evident in a letter from Mr. HARRIS, contained in the ſtatement. As to the increaſed expence of the benefit, Mr. HARRIS aſſures them, that the nightly expences of the Theatre even exceed the 160l. propoſed to be charged to the Performers, and refers them to the Treaſurer for the truth of that aſſurance. The Treaſurer, upon application, ſolemnly declares, that the expence is more than the 160l. as aſſerted by the

Proprietor, and offers to ſubſtantiate his declaration UPON OATH. This ſolemn declaration, however, does not ſatisfy the performers, and they demand a ſpecification of the *items* conſtituting the charge. Here the Proprietor, who does not chooſe to have all his concerns ranſacked by a ſet of men, who are not *partners in the firme* of the houſe, but mere agents, who have embarked no capital, and are not to ſuffer by the contingencies to which the property is liable, very naturally pauſes, and will not permit them to ruſh into his treaſury to aſcertain his loſs or gain, and have an opportunity of expoſing all his affairs to the world at large. His refuſal, therefore, conſtitutes one of the eſſential grievances which have induced the *diſſentients* to make their appeal to the public. It is neceſſary here to obſerve, that the performers who thus complain are all engaged *by contract*, or *verbally*, and are none of them ſubject to any of the grievances ſtated in this pamphlet, (the point of orders, we ſee, had been aſſented to by the Proprietors) 'till the expiration of their preſent articles, ſome of which have two or three years to come. In fact, therefore, theſe men are complaining of what never can be inflicted upon them, except by their *own choice*, for, on entering upon *new articles*, they may, or may not, agree to the meaſures propoſed, and even if they were ſubject to the increaſed expence for their benefits, they ought not to demand the *items* before the benefits take place, and before a charge is made. But they are none of them liable to it, for the Proprietor having made his verbal engagements with two or three of the performers, during the period when a leſs expence was required in the terms of the contracts, ſigned by the others, honourably conforms to the principle of the contracts with theſe performers who are not bound by written agreements. Thus, then, their ſecond head of complaint is premature and nugatory. The performers ſtand in the ſame ſituation reſpecting their third ground of complaint, viz. the increaſe from 5l. to 30l. for the refuſal of any character which the Manager may aſſign to them in a new or a revived play. The terms of their articles exempt thoſe who have engaged in a contract from the operation of this increaſed fine, and the honour of the Proprietor has been liberally pledged not to enforce it on thoſe not in articles, 'till the expiration of their verbal engagements. So that, in fact, theſe performers having the indulgence of ORDERS ſecured to them by a written promiſe from the Proprietor, and not being liable to the increaſed fine under their preſent engagements, formal and implied, have nothing to complain of, and are guilty of a moſt ſhameleſs effrontery in thus obtruding themſelves on public attention, and attempting to vilify the character and conduct of their employers. It is eaſy to conceive what miſchief would probably have attended a permiſſion to theſe diſcontented men, to explore the books of the Proprietors. If the *items* which the performers ſo anxiouſly demand before any charge is made, and without being under the danger of having the augmented charge impoſed upon them, except by a new engagement, had been detailed, however clearly ſtated, and however juſtified by the increaſed expence of every article conſumed in a Theatre, they would moſt probably have been the

ſource

ſource of eternal cavalling, for what muſt be expected from men who complain without a cauſe, if they ſhould have any thing to urge which they could diſtort into the appearance of a grievance.

We have waded through the whole of their tedious ſtatement without any prejudice againſt them, or their profeſſion, and we ſee upon the very face of their book, that they are a ſet of "perturbed ſpirits," who enjoy ſituations much above their deſerts, and who would, perhaps, never be quiet till they ſhould *command* where they are employed *to obey*, and who, if they could obtain the rule, would, by jealouſy, ambition, and ſelf-intereſt, bring themſelves into as much confuſion as their conduct ſeemed likely to excite in the Theatre by which they are ſupported in luxury. But even granting that their complaints were well-founded, the Proprietor aſſured them in his letter that he would *redreſs* the grievances of every individual *ſeparately made*, though he would not recognize them as a *ſelf-elected committee*. Nothing would do. They reſolved to throw themſelves upon public protection, or, in other words, they were, perhaps, deſirous of *enliſting the mob* in their cauſe, who, from the *high court* of the *one ſhilling gallery* might greet them with *acclamations*, make *uproar* the *order of the night*, and, at length, weary the Proprietors into a compliance with their requiſitions.

We have one ſhort queſtion to *aſk*—Is not this conduct in the performers contrary to the authority of a Patentee, confirmed by THE CROWN, and guaranteed by LAW, a COMBINATION againſt their employer, that endangers the welfare of a property which they are hired to ſerve; and if ſo, how does it differ from the *illegal combinations* of *journeymen ſhoe-makers*, &c. &c. and why ſhould it be treated in a different manner? We will now diſmiſs this ſubject, ſubjoining the Treaſurer's account of the *net income* which the inſurgents received from Covent Garden Theatre during laſt ſeaſon, juſt obſerving that all theſe men have engagements during the ſummer, in the country, by which they clear, perhaps, as much, if not more, than they do by their connection with Covent Garden, having no other draw-back than the neceſſity of being abſent from the metropolis in the moſt agreeable ſeaſon of the year! Poor men!

	Benefit Receipt.			Salaries.			Clear Receipt.		
	£.	s.	d.	£.	s.	d.	£.	s.	d.
Mr. Incledon - -	619	1	0	413	6	8	888	14	2
Mr. Holman - -	350	2	0	380	0	0	517	14	2
Mr. Pope - - -	335	19	6	380	0	0	965	0	4
Mrs. Pope - - -	391	0	6	254	13	4			
Mr. Munden - -	630	12	6	380	0	0	868	6	0
Mr. Fawcett - -	532	6	6	380	0	0	761	2	6
Mr. H. Johnſton -	334	3	6	380	0	0	817	2	0
Mrs. H. Johnſton -	401	15	0	—	—	—			
Mr. J. Johnſtone -	478	0	0	318	6	8	650	17	2
Mr. Knight - -	392	3	0	318	6	8	566	16	2
	4,465	3	6	3,205	13	4	6,095	12	4

Such is the trifling income upon which theſe unfortunate children of Theſpis are obliged to ſubſiſt in theſe hard times! If they complain upon ſuch grounds, and with ſuch reaſon to be ſatisfied with their lot, compared with thouſands full as meritorious as themſelves, the Manager, beſides his other motives for ſuch a meaſure, has evident reaſon to increaſe the fine, in order to oblige them to do their duty.

The only fault we have to find with the Proprietors, is for a needleſs, and dangerous, relaxation of authority, in conſenting to appeal to any other Court than their own. In their own Theatre they are Sovereigns; the performers are bound to them by a ſolemn contract; and it is a duty which they owe to themſelves, and to their ſucceſſors, to enforce the terms of ſuch contract; to ſilence any rebellious murmurs; to puniſh any illegal combinations, by the exerciſe of ſuch means as the law places within their reach. Indulgence to the humble, and *juſt* remonſtrances of obedient ſervants, may be laudable; but reſiſtance of the imperious demands of refractory agents is, unqueſtionably, a duty. When we conſider the birth, education, and talents of theſe *injured* men, and compare them with the rewards which they receive; when we conſider that the mere caſual poſſeſſion of a good voice ſecures an income of a thouſand or twelve hundred pounds a year to an individual, whoſe utmoſt exertions, in any other line of life, would be inadequate to procure him more than a ſcanty ſubſiſtance; we are forcibly impelled to the repetition of a homely proverb, and, without ſeeking to check the diſpoſition to ſing or to ſpout, would fain exhort ſuch *riders* to diminiſh their ſpeed. *Exit Critic.*

POETRY.

ART. XVI. *Orange; a Political Rhapſody. In Three Cantos.* Small 8vo. Pp. 72. Milliken. Dublin. 1798.

WE had miſlaid this poem, or it would certainly have been noticed by us long ago. The firſt part of it—for it was publiſhed ſeparately—appeared on the eve of the rebellion, when its influence is ſuppoſed to have been very conſiderable in exciting a ſpirit of loyalty. It has had a moſt extenſive circulation, having run through ten editions. The title ſufficiently indicates the nature of its political tendency; and the author is evidently a man of independent principles, firmly attached to the eſtabliſhed inſtitutions of his country, in church and ſtate. Hence he laſhes with ſeverity the inveteracy of her enemies, and the puſillanimity of her friends, without reſpect to perſons or party. Many of the lines in this ſatire betray a diſregard to metrical accuracy, and the rhymes are not unfrequently defective; but this evidently ariſes from the deep impreſſion which the importance of his ſubject had made on the mind of the author, which induced him to ſacrifice *manner* to *matter*; for there are ſufficient marks of poetical talent in different parts of the poem to

convince

convince the reader that he is fully capable of producing a more poliſhed compoſition. The notes diſplay much humour, and though ſome of the anecdotes and alluſions can only be known to a native of Ireland, they cannot fail, on the whole, to intereſt an Engliſhman.—The following is a tribute of juſtice to one of the firmeſt defenders of the rights and duties of Iriſhmen.

" But ſee unſhaken DUIGENAN boldly ſtand,
And face with proud contempt the rebel band,
While his ſtrong truth the prudent ſenate awes,
And forces, even from Popery, applauſe;
Unawed by dread, by intereſt unreſtrained,
He only ſeeks for fame by honour gained;
And fixed in principle, in truth ſincere,
Stands unſeduced by favour or by fear."

The ſecond canto opens with a well-drawn contraſt between the ſtate of Ireland, before and after the rebellion, which exhibits a fair ſpecimen of the author's abilities in his double capacity of poet and annotator.

ORANGE*—CANTO II.

" Time was—nor far remov'd that happy time,
When Erin's muſe could pour the ſportive rhyme,
When Twiſs or Manly (1) raiſed the frequent ſmile,
Strutting in borrrowed ſplendour round our iſle;
When at a coxcomb, proud in ſelf-conceit,
Satire could laugh, while wiſdom did not hate:
Then no dark politics—our day's diſgrace,
Mantled the brow or gloomed the ſurly face——

* " I have been informed by the public, and my friends in general, that notwithſtanding the preciſion, circumſpection, accuracy, and learning of my notes upon this poem, this being the ſecond canto, which, according to the immortal Hudibras, is the ſecond book—I have overlooked and forgotten to explain the ſignification of the title, which, as I am told, is the principal part of a work: My late uncle having been always remarkable as a writer of titles, which he did to Swift's Works, Pope's Homer, Plutarch's Lives, and other poets of the laſt age, in a ſtyle of ſuperior learning and elegance, of which the above is a ſpecimen. Orange is the name of a pleaſant fruit which groweth in Spain, and is therefore called a China Orange, which are ſold on Eſſex-bridge and the Coal-quay, to the great annoyance of foot paſſengers, and others who ride along thoſe ſtreets, by ſlipping of horſes upon the ſkins or peels thereof—of which the Paving Board, Lord Mayor, Apple-women, Sheriffs, and other Magiſtrates, ought to be particularly careful, as well as accidents which happen by the over-driving of bullocks and other enormities, Orange is alſo the name of a colour, a principality in France, and the Stadtholder of Holland, who was formerly King William III. of glorious and immortal memory.—*G. F. jun.*'

Then ſocial eaſe relaxed our cares to reſt,
Nor feared a dagger in each neighbour's breaſt;
Thoughtleſs of harm the peaceful ruſtic ſlept,
And women at old tales of murder wept.
Oft as the Sabbath cloſed the weekly toil,
The chearful village brighten'd with a ſmile,
The ruddy damſel met her ſun-burnt ſwain,
To lead the dancers on the neighbouring plain——
The ſcenes of Auburn roſe confeſs'd to view,
And our ſweet bard his glowing picture drew.
" How chang'd the ſcene!—diſtruſt and ſcowling gloom.
Flag with murk influence thro' the ſocial room;
The joke, the pun, the ſprightly ſong, no more
See all the thoughtleſs table in a roar—
Affrighted Comus flies the madding ſcene,
And leaves mankind to polities and ſpleen.
No more the ſportive muſe of Murcia's plains,
Inſpires her Preſton's (2) wit and attic ſtrains—
No more do Jephſon's (3) ſneer or Courtenay's jibe,
Relax the muſcles of the feſtive tribe—,
No more Fitzgerald's (4) academic muſe
Unbends from toil to bruſh the mountain dews:
Even he, (5) whoſe talents ſway the admiring bar,
Or in the ſenate wield reſiſtleſs war;
Whoſe daring muſe to glory might aſpire,
Reſtrains her ſoaring flight and ardent fire—
And anxious only gainful pleas to draw,
Plods the dull round of politics and law,
While claſſic Preſton ſeeks a living tomb,
Th' inglorious idol of a news-club-room——
Liſtleſs of fame, or quite content to gain,
The vapid incenſe of Jos. Edkin's (6) brain:
While Alma's muſe, through learning's thorny road,
Leads the meek champion of the chriſtian God.
Even Courtenay proſtitutes a noble name,
In the rank ſtews of democratic ſhame;
And Jephſon, grown of ſober dullneſs vain,
Plods in the drowſy biographic train.
No more are rural peace and comfort ſound,
But ruin, rage, and riot ſtalk around;
The wakeful village, ſcorning honeſt toil,
Sends forth the murderous band to nightly ſpoil—
With Drennan's lies and maudlin whiſkey warm, (7)
To rob and ſlaughter, to procure reform.
Alike green youth and unreſiſting age,
Yield up their lives to their infuriate rage;
Not ſacred robes their impious hands reſtrain,
And ſhrieking beauty pleads for life in vain.

With

With idiot apathy we hear their cries,
Hear their deep groans in ſad ſucceſſion riſe;
Like the blood-boltered Banquo's train they come,
And ſtalk in grim proceſſion to the tomb—
With wonder crazed, with fear and doubt perplexed,
We hardly rouſe to aſk—"Who falls the next?"
"'Tis fell democracy, whoſe furious hand
Stabs at the vital honour of our land,
Tears every infant virtue from the ſoil,
And fills our fields with turbulence and broil;
Bids man, unthinking of life's puny ſpan,
Raiſe his mad arm to murder fellow man."

The arts of calumny, invariably employed by democrats of every denomination, are well delineated in the following paſſage:

"Who can be ſafe, while Slander thus can roam,
And ſtab her victim in his peaceful home?
And, while he ſhuns the rankling wound in vain,
Smiles with malignant pleaſure on his pain.
Is there one vice or weakneſs which your mind
Abhors the moſt, to which 'tis leaſt inclined?—
That vice or weakneſs on your name is hurled,
And brands your honour to a ſlanderous world.
Does ſpotleſs birth ſupport your honeſt pride?
Your mother in a brothel ſhall have died.
Does conſcious courage ſwell your ardent breaſt?
A thouſand lies your cowardice atteſt.
Have you drank deep of learning's ſacred ſpring?
The name of *dunce* in every ear ſhall ring.
Thus Cooke is ignorant and raw from ſchool,
And Cuffe a generous unſuſpecting fool—
An horſewhipped coward Barrington appears,
And perjured Ogle loſes both his ears—
Diſhoneſty aſſails Latouche's fame,
And inſolence is joined with Enniſkillen's name.
"But at the ſhrine of Faction bend the knee,
Adore the fiend of hell——Democracy:
Obſcene as Griffith, blaſphemous as Dodd,
Renounce your Saviour and abjure your God,
In guilt impartial, friends and foes betray,
And let your vices blaze in open day;
Then every Journal with your praiſe ſhall ring,
The PRESS your endleſs eulogies ſhall ſing—
Your glorious name in every page ſhall ſtand,
The pureſt patriot of a ſuffering land—
And ſhould your crimes the ſleeping laws provoke,
You ſhall have ſpeeches which you never ſpoke—
Shall have this cordial comfort while you ſwing,
That countleſs traitors from your blood ſhall ſpring—

Eternal elegies ſhall ſing your name,
Eternal affidavits ſhall enflame,
Shall fix your ſterling guilt and prove your well-earned fame."

We ſhall conclude our account of a poem which reflects honour on the principles and feelings of its author, with his addreſs to our gracious Sovereign, in which the ſpirit of loyalty is happily combined with the ſpirit of truth.

" Oh, friend to Virtue and by Virtue loved!
Honoured by Truth, and by thy God approved;
Though theſe mad times withhold thy praiſes due,
Yet future days ſhall own thoſe praiſes true;
Proud of the homage of the good and juſt,
Of that pure faith which you defend and truſt;
In all thy glorious life without a foe,
Whom Virtue's ſelf might be aggrieved to know;
Is there a wretch in morals and in fame,
Loſt to himſelf, to virtue, and to ſhame,
At thee his deſperate rancour hurls the dart,
Dipped in the poiſon of his putrid heart;
Still does the venom'd ſhaft from thee recoil,
Still baffled Vice renews her fruitleſs toil.
Have not thy foes throughout a lengthened reign,
Been only ſuch as Wolcot (8) Wilkes, and Paine?
Atheiſts who fear the faith thy laws defend,
And only hating thee as Virtue's friend.
Long may thy life remain to Britons dear,
Long may domeſtic love thy labours chear;
Long may thy gallant ſons thy cauſe ſuſtain,
And long thy banners triumph o'er the main;
Soon may thy conquered foes thine empire own,
And crouch for peace to thine offended throne;
Long may thy virtues guard the Britiſh ſtate,
And GEORGE THE GOOD be hailed—as GEORGE THE GREAT.

(1) "Richard Twiſs, Eſq; F. R. S. &c. &c. &c. a notorious traveller into foreign parts, in particular Swadlinbar, Waterford, Spain, and the Obeliſk in Stillorgan-park: he hath a very lively genius, having been ſeveral times kicked and tweaked by the noſe, for his brilliant ſallies in derogation of this country, while he was hoſpitably entertained therein. He declined travelling into Connaught and the barony of Forth, thoſe provinces being remarkable for hoſpitality and other ſavage cuſtoms; but was roughly handled, clawed, and bitten by one of thoſe barbarians in a coffee-houſe in London. Mr. Twiſs hath, however, outlived the ingratitude of his enemies, whom he had ſo groſsly injured, and his reſemblance placed in a certain utenſil; for which he went in the moſt public ſpirited manner to Paris, to ſee the execution of the late King Louis XVI. with which and a new ſpecies of thiſtle, he returned ſafe to his native country, to the great embelliſhment of the arts and ſciences."

2 (2) "Preſton,

(2) "Preſton. This gentleman hath written ſeveral works and poems, which he hath moſt patriotically printed by ſubſcription, on the beſt Dutch paper and type, for the public benefit— the ſame being enriched with ſundry engravings and other embelliſhments, which are of great ſervice towards the underſtanding thereof."

(3) "Mr. Jephſon hath written many humorous pieces, particularly the Count of Narbonne, Braganza, and other tragedies: he hath of late turned Plutarch's lives into verſe, from the Greek, which he calleth Roman portraits, together with the hiſtory of Cleopatra—and is now engaged in writing a comedy upon the ſad events which have happened in France---from which, the Lord of his infinite mercy, preſerve us."

"Mr. Courtenay is alſo a deſcendant of the late Emperor of Conſtantinople, and author of many ſmart and biting ſarcaſms, parliamentary ſpeeches and other poetic pieces."

(4) "Fitzgerald. The Rev. Gerald Fitzgerald, F. T. C. D. and D. D. author of the Academic Sportſman, a paſtoral, in verſe; in which there is a poetical deſcription of the Black Mountain, the River Dodder, and other artificial curioſities near Dublin---and a treatiſe on the Hebrew language, in ſupport of the Revelations."

(5) "This gentleman, as I am told, means Counſellor Charles Buſhe, M. P. for the borough of Callan, and pupil of Mr. Samuel Whyte, at the Engliſh Grammar School, No. 75, Grafton-ſtreet."

(6) "Jos. Edkins. Keeper of the Dublin Library Society, Boydell's Shakeſpeare, Capt. Thomas Cunningham, and other curioſities.... This gentleman is an author of good reputation, having with laudable induſtry and flagrant zeal made a collection of poems, by Mr. Charles Fox, Mr. Sheridan, Dr. Gilbourne, Mr. Tickell, Mrs. Battiere, and other celebrated geniuſes."

"The Captain is an ornament to his Majeſty's navy, having loſt ſeveral of his Majeſty's cruiſers with great credit, againſt Jack the Batchelor, the Town of Ruſh, the Black Joke, and other notorious pirates—from which he has now retired upon his penſion, and enjoys his otium cum dignitate (as my Lord Cloncurry ſaith) in an arm chair in ſaid room, which he uſeth for the purpoſe of cenſuring his Majeſty's perſon and government, with great ſpirit and loyalty, as he is in duty bound, having all his ſupport from the bounty thereof."

(7) "A very loyal doctor of phyſic, he having been acquitted and turned out of court, for publiſhing a treaſonable libel; in which being a little man and of weak ſtature, he calleth upon the volunteers to help him in overturning his Majeſty's perſon and government."

(8) "Dr. Wolcot, a poet, clergyman, and phyſician, ſirnamed Peter Pindar, whereby he exhibiteth his multifarious talents to the public, having been degraded from his gown for indecency therein; he therefore became juſtly enraged at the diſcreet conduct and temperance of his Majeſty, whom he accordingly revileth in ſundry obſcene, witty, and ſatirical verſes, in which he hath ingeniouſly brought in the facetious hiſtories of Tom a Lothian, Jack Hickathrift, the London Jeſter, and other claſſical authors of good reputation."

ART. XVII. *Peter not infallible! or a Poem addreſſed to Peter Pindar, Eſq. on reading his Nil Admirari, a late illiberal Attack on the Biſhop of London; together with unmanly Abuſe of Mrs. Hannah More: alſo Lines occaſioned by his Ode to ſome Robin Red breaſts in a Country Cathedral.* 4to. Pr. 34. Cadell and Davies, London. 1800.

THE ingenious author of "Gleanings after Thomſon," reviewed in our Number for September 1799, juſtly indignant at the blaſphemous ribaldry of Peter Pindar, here adminiſters ſome wholeſome correction and advice to that bard, who is too far gone in profligacy, we fear, to feel the one, or to profit by the other. This attempt is highly creditable to the author's abilities, and, which is of more conſequence to him, to his *principles*. Throughout his poem, too, we have diſcovered marks of feeling and humanity, properly tempered, and beneficially applied, which have made us dwell with peculiar pleaſure on his pages. His obſervations on "Peter Pindar's almoſt blaſphemous abuſe of ſacred muſic," we ſhall extract; as we cannot detach any paſſage from his poetry without injuring the ſenſe.

"Think, Reader, thou art entering ſome venerable Cathedral, when, on a ſudden, the majeſtic organ peals Devotion through the dome, and bears thy ſoul along with her in divine enthuſiaſm to the ſkies. While a company of innocent children, in garments of ſnow, that are fit emblems of the purity of their ſouls, are chaunting, at ſolemn intervals, the ſtrains of Jeſſe's ſon. When, lo! in dreadful viſit, ſome fiend peeps from the gloomy cloiſter, to mix in horrid ſmiles the yell of blaſphemy, as he mutters execrations of revenge!—Think thus, and what are thy feelings? Nearly ſuch were mine, on peruſing what is innocently called, "An Ode to ſome Robin-red-breaſts in a country Cathedral."

"The ſcene of the former part of theſe lines is ſuppoſed to be in the author's college chapel. Nothing but the boſom of Senſibility herſelf can form ideas exalted enough of a finely-ſwelling organ preaching devotion to an aſſembly of youths, uniformly clad in veſtments, which are, ſometimes, we truſt, even here, the pictures of purity within! An aſſembly that are to be the future guardians of their country's religion, her liberties, and her laws. The writer always obſerves a more than uſual degree of attention on a ſurplice or organ evening. And though, with beings that are not angels, there muſt be too often "the ſounds which affectation brays;" yet, if Dr. WOLCOT has ever heard an *hallelujah chorus* in the "Meſſiah," let him tell me whether it be poſſible for diſſipation not to pauſe in her mad career, and the cold, indifferent boſom of apathy herſelf not to expand, for once, with the momentary fires of ſomething that borders on devotion? This, perhaps, is aſmuch as can be ſaid of the works of a PETER PINDAR. Nay, a wreath which can ſeldom be ſuſpended from the conſecrated cuſhion, as a trophy to the *eloquence of the pulpit*. If then the reputation of ſuch admirable preachers as the organ and her attendant quire of ſtripling cherubs—the only ones, at leaſt, which mix with mankind—if the

the reputation of theſe be blaſted by a voice that is more than "Tainted with ale, and gin, and eggs, and bacon," a voice tainted by envy, malice, and revenge, ſure ſuch an one was never rock'd in Fancy's cradle, nor huſh'd into the *amabilis inſania* with a lullaby from the Muſes? Yes, ſuch an one is Dr. WOLCOT! This, indeed, is more than might be expected from the apathy of the Mother of Mathematics. Though it is ſaid of New College, in Cambridge, (who are ſome of our firſt-rate Analytics) that they have diſpoſed of their organ to procure an additional annual feaſt to the ſociety. But we leave it to the powers of PETER PINDAR to pay a proper eulogium to their *taſte.*"

We have heard, but we truſt it is not true, that ſome of the lines in this "almoſt blaſphemous" Ode, are about to be ſet to the harpſichord, and publiſhed, by an eminent artiſt, who was a pupil of HANDEL's, and has taken a degree at one of our Univerſities, not more celebrated for the learning of her members, than for the purity of their principles. The artiſt, who reſides in an inland town, is ſaid to have made the application himſelf to the Poetaſter, for this *invaluable* privilege.

MISCELLANIES.

ART. XVIII. *The Man of Nature, or Nature and Love. From the German of Miltenberg.* By William Wennington. With Notes Illuſtrative and Comparative by the Tranſlator. 8vo. PP. 447. Printed for the Author. Thavies-Inn. London. 1799.

THIS ſtrange compoſition exhibits moſt of thoſe eccentricities which ſo ſtrongly characterize all the minor productions of the modern German School. It is replete with affectation, obſcurity, and abſurdity; and, however well the tranſlator may underſtand the *elegancies* of the *German* language, he is certainly very little acquainted with either the Graces, the harmony, or even the grammar, of the *Engliſh* language. One ſhort example will ſuffice.

"Fanny was again metamorphoſed. She looked at William, but her eye was *unintelligent*; ſhe requeſted him (to) remain in her own apartment, and gave, for excuſe, affairs of her houſe that conſtrained her temporary abſence. She ſought for Ruſſel; hung upon his arm; ſeemed to notice William little, if at all. She ſhunned every walk that gave her the proſpect of *dropping upon him:* avoided every ſort of diſcourſe with him: an Indian lady, equally diſtinguiſhable for *handſomeneſs* and elegance, was ever at her ſide. She looked a *totally other* wife. William's diſquietude was perceptible; he could in no wiſe underſtand her, at length he met her alone; threw himſelf at her feet; *harraſſed her* to ſay in what he had offended. 'Deareſt Fanny! ſend me hence! make of me what thou wilt, but deprive me not of thy heart!'—Fanny reeled *fro* and *hither:* at firſt ſhe replied not a

ſyllable: ſhe caſt her eye to this ſide and that; on every quarter, ſaving on his; *hecticly giggled*; and, finally, a torrent of tears *eddied* down her face; ſhe fell within his arms; imprinted on his lips a ſcorching kiſs;—'No! William!' ſhe cried, 'of what avail this ſtruggle!—*ſink I muſt!* mark me, then! I love thee—O love thee thouſands of times more dearly, more ardently, than I do Ruſſell! And now, William, go—go,—that *we be not* obſerved!"

Gentle reader, do you wiſh for any farther *ſample?* If ſo, turn to the next page, and there you will find—"He *ſunk into unquiet phantoms* of the brain, and the night *over-reached* him ere," &c.—"he ſaid rather *elevatedly*"—"ſhe *flattered whiſperingly*, thou *belovedeſt young man.*"—But enough, if Mr. Wennington has ſatisfied his ſubſcribers, all we ſhall ſay is, that they are very eaſily ſatisfied.

ART. XIX. *Zimao, the African.* Tranſlated by the Rev. Weeden Butler, M. A. of Sidney Suſſex College, Cambridge. 18mo. Vernor and Hood. 1800.

THE firſt object that attracted our attention on opening this book, was the Dedication "*To a lady eminent for her private qualities and her public ſtation!!!*" Stripped of all circumlocutory ornament this is nothing more than a dedicatory epiſtle from a *Prieſt* to a *Proſtitute!* Good Heavens! are the profligate days of our Second Charles returned? Or are our manners and our morals already ſo far corrupted, by the importation of *foreign philoſophy*, that proſtitution is ſtripped of all her deformity; and that a Miniſter of Religion may thus publicly celebrate the *eminent private qualities* of a female who lives in open violation of the laws both of God and man? Whatever the *intention* of ſuch an addreſs may be, its *tendency* cannot be miſtaken—it muſt favour the views of the German Dramatiſts, by oppoſing certain inferior qualifications as a kind of *ſet-off* againſt the daily commiſſion of what Mr. BUTLER's profeſſional duty compels him inceſſantly to deprecate as "*a deadly ſin.*"—But we ſhall be, probably, told that the *object* of the addreſs is good; that it is meant to intereſt the lady in the cauſe of *humanity*; and that, therefore, it is not only allowable but commendable. With one who could maintain ſuch an argument ſeriouſly, we ſhould diſdain to contend. It is time, however, that our readers ſhould be acquainted with the merits of the caſe. They muſt know, then, that the Rev. Weeden Butler, M. A. having learnt that a man of high rank had oppoſed the abolition of the Slave Trade, has recourſe to this public addreſs to his *miſtreſs*, in the hope of perſuading *her* to perſuade *him* to change his ſentiments, and to favour the abolition. And, if ſhe will but do this, he promiſes her abſolution from all her ſins.

"Far very far from theſe pages be the language of obloquy and abuſe. To deſcend to coarſe and ribbald deſcants on your intimacy with a Prince, were vilely foreign to the purpoſe. Fain would I behold you extracting, even from the hot-bed of illicit intercourſe, a plant of ineſtimable and eternal fragrance. Be the fair advocate of outraged

outraged nature, and I will rank you *with the good*"—Anglice, perſuade your paramour to vote for the abolition of the Slave Trade, and I will conſider you as a modeſt and virtuous woman! But, mark the conſiſtency of this gentleman;—though ſo delicately ſparing of his "coarſe and ribbald deſcants" on the vice of Proſtitution, though he ſcorn to pollute his pages with "the language of obloquy and abuſe," applied to its profeſſors; he has not the ſmalleſt ſcruple to laviſh both the former and the latter, on all the agents and advocates of the Slave-Trade, on "men whoſe whole fortunes are exhaled from the holds of ſlaughter-houſes, and whoſe avarice is drenched and glutted with blood-potations;" on "wholeſale dealers in blood, with their noble and ignoble abettors;" the book, indeed, is filled with *pompous no-things* of this deſcription.

Mr. BULTER has exerted his utmoſt ſkill with a view to inflame the paſſions of his readers; but not a ſingle attempt has he made to convince their judgment. The Tale which he has tranſlated is ſuch as any ſchool-boy might write, barring one paſſage not remarkable for its decency; and his Appendix and Notes chiefly conſiſt of garbled quotations from writers againſt the Slave Trade, and from the evidence delivered before the Houſe of Commons. Of the horrors there recited no difference of opinion can poſſibly be entertained; the active perpetrators of them, and all the parties who acquieſced in them, unqueſtionably merit the univerſal execration of mankind. But has not Mr. B. the ſenſe to diſcriminate between the *uſe* and *abuſe* of a thing; or is he ſo weak as to expect that every man who abhors cruelty and aſſaſſination will, from that circumſtance alone, be led to wiſh or to vote for the immediate abolition of the Slave Trade? He ought to know that on *that queſtion* a great difference of opinion has ſubſiſted between men alike remarkable for their humanity, information, and talents; and that where the ſcale is ſo poiſed, there is nothing ſo weighty in his *ipſe dixit* as to turn it, either one way or the other. We do not mean here to give an opinion of our own on this important ſubject; we only mean to contend that it is a queſtion which declamation cannot elucidate, nor paſſion decide.

One more obſervation we muſt be allowed to make. Of two perſons, whoſe evidence is quoted by Mr. B., one remained nearly two years in the Slave Trade, and the other *ſeven*. The firſt quitted it becauſe "it did not *perfectly* coincide with his ideas;" and the other "becauſe it was an unnatural, iniquitous, and villainous Trade." Now, if one-tenth part of the diabolical acts here related were actually committed in the preſence of theſe men, no appellation, no epithet, which Mr. Butler has ſo profuſely beſtowed on the advocates for the Trade, or, rather, on the opponents of the abolition, would be too ſevere if applied to *them*, for having remained one hour, beyond the period at which there was a poſſibility of eſcape for them, after they had witneſſed their commiſſion.

Whether the lady addreſſed in the dedication will be enabled to uſe the words which Mr. B. wiſhes to put into her mouth, it is impoſſible for us to decide.

"In

"In a moment of dalliance I obtained from the DUKE his princely promiſe; and the violence of oppreſſors was chained down by law." But enough on this loathſome ſubject. We cannot but deplore the ſcandalous depravity of the age; when proſtitution ſeems to be no longer conſidered as a vice; when the birth of a *baſtard* is pompouſly announced in the public prints; and when the guilty father of "the Child of Shame" bluſhes not to be the herald of his own iniquity!!!

We had nearly overlooked one important remark of Mr. B's. which it would have been the height of injuſtice to omit. It diſplays a degree of judgment and ſagacity of foreſight, which compel us to believe that the author would prove a moſt able expounder of ſcriptural prophecies.—"*Retribution will come*, WHEN IT WILL COME."!!!

ART. XX. *Diſſertation ſur les Dents Artificielles en general*; i. e. *Diſſertation on Artificial Teeth, in general.* By M. Dubois De Chémant, Surgeon of Paris, reſiding in London. 4to. PP. 30. Sold by the Author, No. 1, Frith-Street, Soho.

M. DE CHEMANT, combining the advantages of practice with the benefits of theoretical knowledge, having found that artificial Teeth, whether extracted from the heads of men, or compoſed of animal ſubſtances, are ſubject to various defects, and productive of various bad conſequences, has, at length, after a ſeries of laborious and expenſive experiments, diſcovered, in the mineral world, a ſubſtance, durable, incorruptible, and wholly exempt from all the inconveniencies which reſult from every other ſpecies of artificial Teeth.

Of this ſubſtance, he has formed a ductile paſte, that receives the exact impreſſion of the gums, and is even made to fit, with preciſion, any broken portions of teeth that may remain in the head. This capacity of adaptation has been conteſted by the Critical Reviewers, but hundreds of perſons in this metropolis are ready to atteſt the truth of the author's aſſertion, and to reſcue the ſkill of the Dentiſt from the ſcepticiſm of the Critic.

The ſuperiority of theſe Teeth, over all others, appears to be further eſtabliſhed by their ability to reſiſt, without the ſmalleſt inconvenience, the greateſt efforts of maſtication, and to follow all the movements of the jaw. But whoever wiſhes to gain a knowledge of all their advantages, and of the author's other uſeful diſcoveries, muſt conſult the Diſſertation itſelf, which, however, is but an introduction to a more ſyſtematic book on the art of a Dentiſt. The certificates contained in this book are highly creditable to the author.

ART. XXI. *Grammigraphia; or the Grammar of Drawing: A Syſtem of Appearance, which, by eaſy rules, communicates its Principles, and ſhews how it is to be preſented by Lines; diſtinguiſhing the real figure in Nature, from the Appearance, or ſhewing the Appearance by the Reality; rendering viſual Obſervation more correct and intereſting; and propoſing the Pleaſure, and univerſality*

univerſality of the Science. By William Robſon. 4to. Pp. 150. Wallis. 1799.

WE give Mr. Robſon credit for the beſt intentions, but we cannot compliment him on the clearneſs of his conceptions, or the happineſs of his illuſtrations. The ſubject of drawing has occupied ſome of our time; but from this Grammar we ſhould have derived little aid.

We ſhall ſuffer the author, however, to ſpeak for himſelf, and ſhall ſelect one of the beſt paſſages in the book.

"The art of Drawing has a farther power; by the ſame eaſy o ration, and with ſurprizing quickneſs not confined to expreſs what men may *ſay* only, it can ſhew what they *are* really: it can form the brow of cruelty, the eye of cunning, or the lip of ſcorn.

"Human apprehenſion can ſcarcely credit the ſtretch of ability poſſible in this ſcience, and by ſuch ſimple means.

"It can characterize the ſpirituality of wiſdom, the expreſſion of love, the enchantment of beauty.

"Were it poſſible to view the form of an angle, this divine ſcience is capable of retaining its figure.

"And can it thus expoſe the deformity of vice, or celebrate the attractive charms of virtue without greatly improving the heart?

"Piety and benevolence may be firſt admired by it, then copied from it.

"View, by its power of repreſentation, the contraſt of truth and courage, with meanneſs and falſehood—and who, bleſt with the viſion of theſe heavenly QUALITIES, could in future bear one moment to conceive himſelf ſinking into the reſemblance of the contrary?

"Gracefulneſs of action, and propriety of manner, are to be caught by the attraction of their appearance.

"Virtue and beauty, grace and excellence, thus repreſented, become ſtationary, and may be ſtudied: noble actions remain to be daily admired. And who can daily view, preſent, admire them, and not (even from their faſcinating loveliness) aſſume, or deſire to bear their character?

"The very baſis of this ſcience being proportion and order, it cannot fail to produce method, and regularity in the mind; correcting, yet exerting the fancy—ſtrengthening the judgment and memory—diſpoſing the laudable curioſity—making every thing, even a ſhadow, to be of value, and to afford entertainment.

"The loftieſt imagination may find new ſources of ſtudy ariſing from the cultivation of this art; and the moſt moderate capacity may find ſubjects from nature within the reach of its powers of deſcription. A ſmall portion of nature repreſented with truth is always valuable.

"It may be acquired at any period of life, being only plain rules put into practice; in its progreſs it is entertaining; and will be found, at all times, a conſolatory amuſement, keeping the mind compoſed and regular without the effort of intenſe ſtudy, affording delight to a confinement within doors, where it produces a repoſitory of future uſe and pleaſure.

"To

" To the female mind it will be a valuable and pleaſureable acquirement—delighting in elegance and ſweetneſs of expreſſion, it certainly contributes to the increaſe of thoſe perfections in its admirers.

" To youth it muſt be recommended on every account; for being in its nature both ſimple and ſublime, it will afford advantage to every one in their own way.

" If it be ſtudied by the rules here propoſed, the advance will be ſucceſsful; it will ſubject all nature to the power of deſcription, and be attained ſooner than could be imagined.

" General uſefulneſs and pleaſure combined, are great recommendations to an univerſal acquaintance with this ſtudy; not merely as an ornamental attainment, but, as it ought to be conſidered, a neceſſary aſſiſtant to ſight: and without which this untaught ſenſe cannot account for any appearance in nature, or be certainly ſenſible what is ſeen.

" With the hope of contributing to its advancement, the author has honeſtly given all he knows for the cultivation of the ſcience." Pp. 26—29.

If our readers can clearly underſtand Mr. R. in what follows, they are more fortunate than we have been.

" The truth is ſimply this: *That nature expreſſes all its appearances by certain and never changing principles, which, not limited to a part, extend through the whole; and which, when communicated, may eaſily be underſtood, and will give, when known and followed, a juſt repreſentation of nature univerſally.*

" What can more elevate the mind, than thus intelligibly to admire and clearly underſtand that beautiful diſpoſition commanded by the Almighty Creator, through the infinite diſplay of his works, which is comprehended in the Syſtem of Viſible Appearance! And this Science reaches to all—and to all equally—and by the ſame ſhort rules."

This volume is printed in a very ſplendid ſtyle; the type, paper, and embelliſhment, all combine to prove that the author has been wholly regardleſs of expence.

REVIEWERS REVIEWED.

ART. XXII. *Miſs More and Mr. Daubeny.*

TO THE EDITOR.

SIR,

I HAVE not read, nor ſeen, Mr. Daubeny's Letter to Mrs. H. More, and know no more of it than what I have learned by reading the criticiſm in the Anti-Jacobin Review for November laſt. As I could not recollect any thing in Mrs. More's Strictures, either on the

the ſubject of *Faith without works* or of *Faith neceſſarily productive of works*, I turned to her book, and could not find any diſcuſſion of theſe doctrines. There are, indeed, two or three incidental expreſſions of an opinion that a faith, which is not productive of good works, is good for nothing. But is the expreſſion of this opinion a ſufficient reaſon for repreſenting Mrs. M. as a "*vain* woman *miſled* by a *fondneſs* for an apparent *novelty*, and for the *honour* of making *diſcoveries* in *religion* and in the *Scriptures*, or elſe *ambitious* to throw in her quota of ſupport to a very *queſtionable* and *exceptionable* principle in religion, warmly eſpouſed by Mr. Wilberforce and his *party?*" Why, Sir, if Mrs. Hannah More deſerve this, ſhe is a very vain woman indeed; and very unworthy of the praiſe which I have read in the Anti-Jacobin Review.

"Chriſtianity, ſhe tells us, "is a new principle"—*new* it was, to the firſt converts to Chriſt, and *new* it *muſt* ſtill be to all who receive it—"a new principle, infuſed into the heart by the word and ſpirit of God; out of which principle will inevitably grow right opinions, renewed affections, correct morals, and holy habits, with an invariable deſire of pleaſing God, and a conſtant fear of offending him." But, does Mrs. M. mean, in this paſſage, that this new principle will inevitably produce theſe Chriſtian fruits without the uſe of *means* to render this new principle thus effectual? Does ſhe mean, or any where ſay, that the word and ſpirit of God, which infuſed this principle, are not equally neceſſary for its ſupport, and to render it effectual in its operations? Does ſhe mean, or ſay, that the miniſtry of the word, faithful warnings, perſuaſive exhortations, and powerful motives urged upon the conſcience; or, that diligent reading the Scriptures, meditation, watchfulneſs, public and private prayer, and frequent communion of the Lord's table, are *not* neceſſary, both for the ſupport, and increaſe, and continuance of faith, and to render it abundantly productive of the fruits of Chriſtianity? So far from any thing like this, Mrs. M. affirms that "*indolent* Chriſtianity is no where taught in the Bible. The faith inculcated *there* is not a *lazy*, profeſſional faith, but *that* faith which produceth *obedience*, *that* faith which *worketh* by love, *that* faith of which the *practical* language is—*ſtrive*, *run*, *fight*, be *not weary* in *well-doing*, *work out* your own ſalvation"—and, ſhe aſks, "Are thoſe rich ſupplies of grace, which the goſpel offers; are thoſe abundant ſupplies of the ſpirit, which it promiſes, tendered to the *ſlothful?*" She anſwers, No—She affirms, that "grace muſt be *uſed*, or it will be withdrawn;" and, that "the Almighty thinks it not derogatory to his free grace to declare, that "thoſe who *do his commandments* have right to the tree of life." How then could the writer in the Anti-Jacobin Review ſay, "Such perſons will truſt to faith for ſalvation *without being at much trouble*, or *at all ſtriving to obtain the means*," (he ſhould have ſaid, to obtain *the end*, or *to uſe* the means) "neceſſary to render faith effectual!" If he did not intend to apply this to Mrs. M. it is introduced very improperly; and if he did intend to apply it to her, it contains a falſe accuſation.

There is another charge, hypothetically insinuated, against Mrs. More, which I beg leave to notice: "If Mrs. M. be really of Mr. Wilberforce's school, her faith" (I suppose he means her doctrine,) "is Calvinism *in disguise*." I hope, this is the first time that this excellent woman has been charged with hypocrisy; and, I wish it may be the last. But, if Mrs. M. have honesty enough to speak her real sentiments, she is far from deserving the censure which is here insinuated against her: for she affirms that "Christianity look kindly *towards all*, that Christ died *for all*, that he tasted death *for every man*, that he died for the sins *of the whole world*, and that Christ commanded his gospel to be preached *to every creature*; which, saith Mrs. M. is, in effect, declaring, that *not a single human being* is excluded"—and she adds, "The Saviour *offers* himself *to all*, declaring *to all the ends of the earth*, look unto me and be saved. It is, therefore, *an undeniable truth*, that *no one* will perish for *want* of a Saviour, but for *rejecting* him." And how far off Mrs. M. is from being an advocate for the Calvinistic doctrine of predestination, or for the doctrine of unconditional election and reprobation, is still more evident by what we read in page 306, VOL. II. of her Strictures; where she protests against "entering into the wide and trackless field of fate and free-will; from which pursuit, she tells us, I am kept back equally by the most profound ignorance and *the most invincible dislike*—Let the subjects of a dark fate maintain a sullen, or the slaves of a blind chance a hopeless, silence; but, let the child of a compassionate Almighty Father supplicate his mercies with an humble confidence, inspired by the assurance that the very hairs of his head are all numbered." Is this Calvinism in disguise? I am sure, it is not *modern* Calvinism which *speaks out* the doctrine of fate more plainly than ever Calvin spoke, or wrote, upon this subject.

But the writer insinuates further, "If Mrs. M. be really of Mr. Wilberforce's *school*, her attachment to the Church of England is of *a very questionable kind*," i. e. she is not what she pretends to be. This, Sir, is such a slanderous insinuation as ought never to be permitted to pollute a page of the Anti-Jacobin Review. The assertion, that Mrs. More's attachment to the Church is questionable, upon the supposition of her being of Mr. Wilberforce's school, may be intended for nothing more than a Reviewer's sneer to excite the smile of his readers, and, as such, is unworthy of notice: but, if the writer have any *proof* that Mrs. M. is not attached to the Church of England, why does he not produce it? If he mean to assert, that the doctrine of faith necessarily producing good works, or obedience to the commandments of God, is contrary to the doctrine of the Church of England, let us see what the Church hath solemnly declared upon this subject, in the 12th of the Thirty-nine Articles: "Good works are *the fruits of faith*, and follow *after* justification, and *do spring out* NECESSARILY *of a true and lively faith*, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit."

This subject deserves some further evidence of its truth; I mean,

as a doctrine of the Church of England. I therefore produce the following quotations from the book of Homilies, in which this, and other doctrines connected with it, according to Biſhop Horſley, "are delivered with admirable perſpicuity and preciſion, and contain an *unexceptionable* ſummary of doctrine upon the important points, of the ſalvation of mankind by Chriſt, of the true, lively, and Chriſtian Faith, and of good works annexed to Faith." "There is one Faith, which, in Scripture, is called *a dead faith*, which bringeth forth *no* good works, but is idle, barren, and unfruitful. Another Faith there is, which is *not* idle, unfruitful, and dead. This true, lively, and unfeigned Faith is not in the mouth and outward profeſſion only, but it liveth and ſtirreth inwardly in the heart. *This* Faith is *not without hope* and truſt in God; *nor without* the love of God, and of our neighbours; *nor without* the fear of God, nor without the deſire to hear God's word, and to follow the ſame in eſchewing evil and doing gladly *all good works*. This Faith is lively and *fruitful* in *bringing forth* good works. And, as the light cannot be hid, but will ſhew itſelf in one place or other, ſo a true Faith *cannot* be kept ſecret; but, when occaſion is offered, *it will break out and ſhew itſelf by good works*. And, as the living body of a man ever exerciſeth ſuch things as belong to a natural and living body, for nouriſhment and preſervation of the ſame, as it hath need, opportunity, and occaſion, even ſo the ſoul, that hath a lively Faith in it, *will be doing alway ſome good work*, which ſhall declare that it is living, and *will not be unoccupied. Good living cannot be ſeparated from true Faith.* And Chryſoſtom ſaith, Faith of *itſelf* is full of good works: as ſoon as a man doth believe, he ſhall be garniſhed with them. And, by all the declaration of St. Paul, it is evident, that the true, lively, and Chriſtian Faith is no dead, vain, or unfruitful thing; but a thing of *perfect virtue*, of *wonderful operation*, or working and ſtrength, *bringing forth* all good motions and good works. All holy Scripture agreeably beareth witneſs, that a true, lively *Faith* in Chriſt *doth bring forth good works.*"

In the criticiſm upon Mr. Daubeny's Letter, we are told, that "*faith without works*; and *faith neceſſarily productive of works*, appear to ſtand on the ſame footing of miſchievous deluſion." That both theſe poſitions have been perverted to *miſchievous* purpoſes, I very readily grant. But, in the Church of England, both theſe poſitions ſtand on the ſame footing of eccleſiaſtical authority. That the *ſecond* poſition reſts on this authority, I have already proved: And, for the *firſt*, I appeal to the 11th of the Thirty-nine Articles, and to the Homily on the ſubject of juſtification. I content myſelf with this appeal, becauſe Mrs. M. is not implicated in the cenſure of this firſt poſition. Yet, I would remark that a diſtinction ought to be made between *Faith only, Faith alone, Faith without works*, and that Faith *which is alone*, or which hath no good works accompanying it and following after it. That a man is juſtified by Faith only, or by Faith alone, or by Faith without works, is moſt undoubtedly the doctrine of the Church of England; who uſes each of theſe expreſſions indifferently: but, that we are juſtified by a ſolitary faith,

or a faith *which is alone*, or without any works accompanying it, and which does not produce the fruits of Chriſtianity, is reprobated by the Church of England, and is the doctrine of Banters and Antinomians. Mrs. More, therefore, diſtinguiſhes rightly, by inſiſting on a Faith which is *not* alone; but ſuch a Faith as will infallibly produce good works.

The charge againſt Mrs. M. of affecting "novelties in religion, of making diſcoveries in the Scriptures which had eſcaped other expounders, or of attempting to repreſent the ſcope of St. Paul in writing his Epiſtle to the Romans different from what preceding commentators have thought it was; and that ſhe has had recourſe to this forced and ill-founded interpretation, *ſolely* and *wholly* for the ſake of a principle unwarranted by Scripture, and founded in error," is a falſe accuſation advanced without even a ſhadow of proof to give it countenance. I cannot ſee any attempt in Mrs. More's book, nor in Mr. Wilberforce's, to expound the Epiſtles to the Romans; nor any deviation from the method of interpretation of the Scriptures generally purſued by the reformed Churches: and, excepting in a ſingle paragraph, p. 265, I cannot find, in Mrs. More's ſtatement of *the leading doctrines of Chriſtianity*, any thing like an attempt to explain one ſentence in this Epiſtle, or even a quotation from any part of it. But, if Mr. Daubeny, or the writer in the *Anti-Jacobin*, mean that the incidental expreſſions concerning *Faith*, in Mrs. More's Strictures, are novel opinions, he is confuted by the preceding quotations from the Homilies: and the Biſhop of Rocheſter will witneſs to the real antiquity of this doctrine, which, in the year 1800, is called a *Novel* Opinion!!—"that man is juſtified by *Faith without the works of the law* was the uniform doctrine of the Firſt Reformers. It is," ſaid this very learned Divine, in a charge to the Clergy of St. David's, "a far more antient doctrine: it was the doctrine of the whole college of Apoſtles. It is more antient ſtill; it was the doctrine of the Prophets. It is older than the Prophets; it was the religion of the Patriarchs:" (therefore the works, excluded in our juſtification, are not the works of the law of Moſes, which came into being long after the Patriarchs were dead and buried; but all works, of whatever kind, as the *meritorious cauſe* of our juſtification) "and no one, who hath the leaſt acquaintance with the writings of the Firſt Reformers, will impute to them, more than to the Patriarchs, the Prophets, or Apoſtles, the abſurd opinion, that any man, leading an impenitent wicked life, will finally, upon the mere *pretence* of Faith (and Faith connected with an impenitent life muſt always be a mere pretence,) obtain admiſſion into heaven." By your leave, one ſhort quotation more from this admirable charge: "It is not by the *merit* of our Faith, more than by the *merit* of our Works, that we are juſtified; but through the efficacy of our Lord's atonement. For, that we are juſtified by Faith, is not on account of any merit in our Faith, but becauſe *Faith is the principle* of that communion between the believer's ſoul and the Divine ſpirit, on which *the whole* of our ſpiritual life *depends*." Conſequently, the *whole fruits of Chriſtianity*

depend upon this principle; and are infallibly, or as Mrs. M. has aſſerted, *inevitably* produced by *this* principle, *Faith*, wherever it really exiſts.

Mrs. More, I doubt not, will agree with the man whom all the world calls *judicious Hooker*; and, I hope, Mr. Daubeny, and the writer in the *Anti-Jacobin*, will not object againſt *him*. "We ſay, our ſalvation is by Chriſt alone. We do not teach Chriſt alone, excluding our own Faith, unto juſtification: Chriſt alone, excluding our own works, unto ſanctification; Chriſt alone, excluding the one or the other unneceſſary unto (*final*) ſalvation. It is a childiſh cavil, where with in the matter of juſtification our adverſaries do ſo greatly pleaſe themſelves, exclaiming that we tread all Chriſtian virtues under our feet, and require nothing in Chriſtians but Faith, becauſe *we teach* that *Faith alone* juſtifieth; whereas by this ſpeech we never meant to exclude either hope or charity from being always joined, as inſeparable mates with Faith in the man that is juſtified; or works from being added as neceſſary duties, required at the hands of every juſtified man: but to ſhew that Faith is the *only* hand which putteth on Chriſt unto juſtification; and Chriſt the only garment, which being ſo put on covereth the ſhame of our defiled natures, hideth the imperfection of our works, preſerveth us blameleſs in the ſight of God, before whom otherwiſe the weakneſs of our Faith were cauſe ſufficient to make us culpable, yea, to ſhut us from the kingdom of heaven, where nothing that is not abſolute can enter."

This doctrine of Faith is nó more *Calviniſm* than it is Lutheraniſm. It is not the proper or peculiar doctrine of the one, nor of the other. It is a catholic doctrine. It is the doctrine of the Church of England. It was the doctrine of our venerable Reformers; who were far from affecting novelties in religion, or in the forms of worſhip which they adopted: their character was that of a moſt prudent moderation. They were not the followers of *Calvin*, but rather of *St. Auguſtine*; and not ſervilely of him, neither; but only ſo far as, in their opinion, he expreſſed the doctrine of Jeſus Chriſt. This diſtinction is not without a difference: and it is a very wide one. And, nothing, but ignorance of this diſtinction, could have induced any one to inſinuate the charge againſt Mrs. More that her doctrine is *Calviniſm in diſguiſe*; unleſs, perhaps, it was done with the wicked deſign to render her ſeaſonable publications leſs popular than they are. I dare not impute this deſign to the writer in the Anti-Jacobin Review: and the thought of it would not have occurred to me, if he had not uſed the contemptuous expreſſions, "Mr. Wilberforce and *his party*, *Mr. Wilberforce's ſchool*, and *Calviniſm in diſguiſe*."

I am, Sir, your humble ſervant,

J. S.

P. S. A paſſage in Biſhop Horſley's Charge has occurred to me, ſince I wrote my letter; which I tranſcribe becauſe of its near agreement with Mrs. More's doctrine. "The aſſumption, that

Faith and practice are *ſeparable things*, is a groſs miſtake, or rather a contradiction. Practical holineſs is the end: Faith is the means; and to ſuppoſe Faith and practice *ſeparable*, is to ſuppoſe the end attainable without the uſe of means. The direct contrary is the truth. The practice of religion *will always thrive*, in proportion as its doctrines are generally underſtood and *firmly received*; and the practice will degenerate and decay, in proportion as the doctrine is miſunderſtood and neglected. It is true, therefore, that it is the great duty of a preacher of the Goſpel to preſs the practice of its precepts upon the conſciences of men. But then it is equally true, that it is his duty to enforce this practice *in a particular way*; namely, by inculcating its doctrines. The motives which the revealed *doctrines furniſh*, are *the only motives* he has to do with, and *the only motives* by which religious duty *can be effectually* enforced." The only perceivable difference between Dr. Horſley's repreſentation of the efficacy of Faith, to produce practical holineſs, and Mrs. More's repreſentation, conſiſts in this, Dr. Horſley ſpeaks diſtinctly of the *motives* by which Faith operates unto ſanctification; and Mrs. More, conſidering the motives reſident in the objects of Faith and always preſented to the mind with the objects, includes them in Faith itſelf, and ſpeaks of the efficacy of Faith without mentioning the motives by which Faith produces the fruits of Chriſtianity; ſhe therefore ſays, p. 226, "Faith does not conſiſt merely in ſubmitting the opinions of the underſtanding, but the diſpoſitions of the heart." Where there is not Faith, there will be none of thoſe fruits; which Dr. Horſley aſſerts, in reprobating the folly of ſuppoſing the end attainable without the uſe of means. And, in ſaying Faith and Practice are *inſeparable*, the learned Prelate aſſerts, as Mrs. More alſo aſſerts, that a true and lively Faith will inevitably produce good works, namely, by the *motives*, which, reſiding in the objects of Faith, it never fails to apply to the heart and conſcience.

Well aware how difficult, if not impoſſible, it is, that a work like ours, undertaken and hitherto conducted, as we truſt it always will be, on principles perfectly independent, ſhould pleaſe all our readers, the firſt, and the only impreſſion made on us by the foregoing letter was, that as, on our commencing Reviewers, we were far from engaging to be alſo Controverſialiſts, pledged and bound to defend every thing to which any man ſhould be found to object, it was by no means incumbent on us to give any reply to it, even when we reſolved to print it. Reſpect for our readers in general, and, in particular, a very ſincere reſpect for Mrs. More and *her friends and admirers*, whether we have the honour to number them among our *readers* or no, have, in this inſtance, induced us to depart from our purpoſe: but, declaring, as we ſolemnly do, that not only in that one particular Review which has been ſo unfortunate as to give offence to our preſent correſpondent, who, notwithſtanding this unprovoked (not to ſay unſeemly and unjuſt) attack on us, we doubt not is a reſpectable man; but, in all others, we have invariably given our opinions according to the beſt of our judgements and conſciences, and with no other prepoſ-

ſeſſion

ſeſſion nor partiality of which we are conſcious, than a moſt determined attachment to our happy conſtitution, both in church and ſtate; we requeſt and hope it will hereafter be generally underſtood, that though we wiſh for, and ſolicit objections to any tenets of our own, that to any of our readers may ſeem to be exceptionable, at leaſt as freely as to any other writings, we muſt not be expected *always* to give anſwers to them. Yet fully ſenſible how liable we are ourſelves to err, even whilſt urged by a proper ſenſe of our duty, we endeavour to detect and expoſe error in others, though we may not always ſee fit to defend every poſition to which ſome may be found to object, we ſhall have no ſuch ſcruples as to confeſſing, as we have heretofore done, any miſtakes into which we may fall, whenever, or by whomſoever, they ſhall be pointed out to us, on our being convinced, that we really have been miſtaken.

We certainly mean no offence to I. S. (whoſe perſon, ſtation, and character, are alike unknown to us) when we declare, that were we circumſtanced as Mrs. More now is, we ſhould take up the expreſſive complaint of the man of Uz, and exclaim, *Spare me, O my friends!* from avowed foes, even from the rude aſſaults of the ruffian author of *Nil Admirari*, ſhe has eſcaped unhurt, his enmity being her panegyric: but that ſhe will either be pleaſed or profited by the officious interference of I. S. we own we can ſee no grounds to expect.

It is not difficult to perceive, even from this ſhort ſpecimen, that this is not the firſt time that I. S. has wielded the weapons of controverſy; nor, if we deem right as to the *ſchool* to which we ſuſpect him to belong, will it be the laſt. If he be not a veteran, he certainly is not wholly unpractiſed in the arts of literary conteſt: he has learned, what we wiſh he could as eaſily unlearn, the art of miſrepreſenting an adverſary. Thus, from the manner in which he expreſſes himſelf in his firſt paragraph, his readers are actually led to conclude, that the Reviewers are now called to account, for having actually *repreſented* Mrs. More as *a vain woman:* but the fact is, as will be obvious to any one who may pleaſe to turn to the Review in queſtion, that this charge of *vanity* is a forced and harſh inference, drawn only by I. S. Had he quoted the paſſage from which he drew this inference, fairly, he would have ſaid, "this *valuable writer*," (meaning Mrs. M.) "miſled by a fondneſs for apparent novelty," &c. Had it been our aim, as I. S. aſſumes, to faſten on Mrs. M. the charge of vanity, we ſhould hardly have called her a *valuable writer*, in the very ſentence that was to convict her of vanity, a quality which, if it could have been proved to exiſt, muſt have eſſentially weakened her claims to that character. Thus to miſ-quote is probably the moſt dangerous manner of miſ-repreſenting. In quoting alſo another paſſage in our Review, where it is ſaid that Mrs. M. had had "recourſe to a forced and ill-founded interpretation of a paſſage of Scripture, ſolely and wholly, *as it would ſeem*, for the ſake of a principle unwarranted by Scripture, and founded on error," he, with more art than we can think creditable to him, leaves out the ſoftening clauſe of the ſentence, *as it would ſeem*, and then raſhly and roundly taxes us with having advanced "*a falſe accuſation*, without one ſhadow of proof, to give

it countenance." This is (we will not *pollute* our page, with repeating the coarse and illiberal term of a *false accusation*, though we certainly think it at least) *a railing accusation:* but, without suffering ourselves to be checked in our course by an attention to *hard words*, we proceed to observe, that the proofs on which we rested this, our hypothetical charge, not only do exist, but exist, as is expressly intimated, in the passage from which I. S. pretends to quote, in the letter, which we were then reviewing—exist too in such strength and force, as we persuade ourselves exceed the abilities of I. S. and all *his school*, to impugn. But this letter, it appears, he has yet to read. Now, may it not well be asked, with what force a writer like I. S. who certainly is not without parts, nor talents capable of better things, can sit down and give so peremptory a decision on the controversy, of which he owns he has not read the principal part? *It would seem*, indeed, that for some reason or other, but what that reason may be we do not presume even to form a guess, he has no desire to read, in any way, either the whole, or any part, of Mr. Daubeny's Letter to Mrs. More: for it happens, and it surely is somewhat extraordinary that it should so happen, that, in the Review in question, there is but one passage directly quoted from this letter; yet, even in this simple passage, our correspondent, had he been so minded, might have found a full and complete answer to every thing that he fancied he had found objectionable. Hopeless of ever being so fortunate as to class him among our *friends and admirers*, if any such we have, it is, perhaps, deemed honour enough to us, to be permitted to number him among our *readers:* and, we trust, we shall not forfeit any little credit that we may have with him, if, prompted to it by what is now passing, we venture to advise him to be as careful, when he next enters a court of criticism, as he would undoubtedly be if called on to take a part, either as judge or juror in a court of law, not to give a verdict before all the evidence that could be adduced has been exhibited.

Already it may, perhaps, be thought by many, we have said as much as the occasion called for: yet as the points, here discussed, are confessedly of great importance; and as also there may be among our readers others who, as well as I. S. have been misled by prepossessions, prejudices, and precipitancy, we persuade ourselves, our readers, in general, will have the goodness to bear with us, whilst, presuming on their patience, we extend this article beyond what we hope hereafter to find necessary on any similar occasion.

The long string of questions put to us by I. S. to shew that Mrs. More does not mean to say that the Christian principles and practices, there enumerated, are not necessary to render faith productive of the fruits of Christianity, might have been spared; because neither the Letter-writer, nor his Reviewers, have any where given their readers to understand that she does. On the contrary, the former, in P. 5, of his Letter, gives the lady such full credit on this head as it might have been hoped would have satisfied even her warmest *friends and admirers*. In P. 10, he admits, that the object which Mrs. M. had in view, was that which every Christian minister ought to join with her

her in promoting; viz. "to prevent the ſubſtitution of Pagan morality for Chriſtian holineſs; and of ſecuring the leading doctrines of juſtification by faith, from the dreadful dangers of Antinomian licentiouſneſs." The general tenor of her work is fully acknowledged in P. 47; that "it is calculated to correct an erroneous concluſion which might be drawn from one particular part of it; and that the deciſive language, contained in P. 276 and 277, in favour of Chriſtian practice, conſidered as what ought to be the conſtant object of Chriſtian endeavour, was ſufficient, as might reaſonably have been hoped, to preclude all apprehenſions of danger from a contrary concluſion." Yet aware, that there have lately riſen up among us a conſiderable body of innovators and reformers, who, with intentions, it is probable, not leſs pure than either Mrs. More's, or his own, were, as he thought, ſapping the foundations of that church which they profeſſed it was their aim to ſupport; and ſapping it, too, by means of thoſe very notions to which Mrs. M. had incautiouſly ſeemed to have given ſome ſupport: well aware, too, that "there are ſome readers, who will pay more attention to one ſingle paſſage in a book, that appears to favour their own preconceived opinions, whatever they may be, than to all the other paſſages in it put together;" Mr. Daubeny, in the true ſpirit of Chriſtian zeal, animadverted on that one particular part of this valuable work, which ſeemed to him to be moſt likely to furniſh deductions unfavourable to that great Chriſtian doctrine, for which, in other parts of it, the author had been ſo powerful an advocate. Under the impreſſion of this idea, the interpretation, that ſhe had given of the doctrine of St. Paul, was charitably ſuppoſed to have been inadvertently adopted: and, on that preſumption, the whole of this part was, both by the Letter-writer and the Reviewers, reſpectfully ſubmitted to her future more careful re-conſideration. That ſhe has done ſo, we have not yet been ſo happy as either to ſee or hear: of which (we do not ſay, contemptuous) neglect of advice, to which it would have been no diſparagement even to Mrs. More to have liſtened, both ſhe and her *friends and admirers* muſt pardon us for obſerving, that, having been publickly charged with having given an erroneous interpretation to a paſſage in Holy Writ, it was clearly her duty either to have vindicated, or retracted it: for, however venial error may be, when inadvertently fallen into, it ceaſes to be ſo when obſtinately perſevered in.

The attack now made on us in defence of one, who neither had been, nor was in any danger of being, attacked, at leaſt by us, reminds us of a paſſage in Rabelais, quoted by Biſhop Lowth, in his Controverſy with Biſhop Warburton, where ſome heroes, as gallant as I. S. are ſtated to have beſieged in all the forms of war, and in due time to have taken, a caſtle—in which, after all, there were neither works nor a garriſon.

As a reprimand for our temerity in having ſaid (with little apprehenſion of being thus ſeverely called to account for it) that if Mrs. M. be really of Mr. Wilberforce's *ſchool*, her faith, (or, if I. S. pleaſes, her doctrine; for, as to the argument between us, the two

terms

terms are, here, at leaſt, pretty much the ſame) "is *Calviniſm in diſguiſe*; and *her attachment to the church of England of a very queſtionable kind*," we are charged with having "*polluted* our pages with a *ſlanderous* inſinuation." It is for I. S. and his friends and admirers to reflect on the propriety, the juſtice, and the liberality of harſh charges like theſe, apply'd to perſons, whom he can pretend to know only as the zealous and active advocates of both church and ſtate: for us, whether in our real, or aſſumed, characters, we can truly ſay, "they paſs by us as the idle wind which we regard not." We will even concede to him, that the phraſe, Calviniſm *in diſguiſe*, is not ſo well choſen to expreſs exactly what we meant, as we now wiſh it had been; yet it is ſomething more than hyper-criticiſm to inſinuate, as I. S. does, that it either was meant to tax, or does tax, Mrs. M. with being an hypocrite. To put him in full poſſeſſion, as far as we can, of all that was in our minds on the occaſion, will he permit us to aſk him (as it is evident he is no illiterate man) if he has never heard, nor ſeen any reaſon to ſuſpect, that Pope's well-known Eſſay on Man was *fataliſm in diſguiſe*, impoſed on the poet by the ſuggeſtions of Lord Bolingbroke, and without his being conſcious of the drift and tendency of his own work? It was thus, and thus only, that, even by inference, we taxed Mrs. M. with favouring *Calviniſm in diſguiſe*. If ſhe be, and does, as, in the obnoxious paſſage we ſuppoſed, a Calviniſt ſhe unqueſtionably is; but, how far ſhe is ſo *in diſguiſe*, or without being conſcious of it, as we, not uncharitably ventured to ſuppoſe ſhe might be, we do not preſume to determine.

By *Calviniſm* I. S. appears to underſtand only predeſtination, and the doctrine of fate. Now, though this be one of the ſenſes in which the term is uſed, and perhaps the moſt general, it has never appeared to us to be its only ſenſe. In the paſſage here objected to, it is obvious that we muſt have had in our thoughts, that particular doctrine of the *ſchool* of Calvin, called the Irreſiſtibility of Grace. And if Mrs. M. do ever ſo indirectly, and even without being conſcious of it, maintain, in all its extent, that *dangerous doctrine and poſition*, we alſo muſt and do, in our turns, perſiſt to maintain that "her attachment to the Church of England is of a very queſtionable kind." Solicitous, as we cannot but be, to repel the foul imputation of being ſlanderers, we will not now give any additional weight to our inſinuation, as elſe we eaſily might by aſking, whether, with an undiminiſhed regard for the doctrines of the national church, ſhe has not lately learned (it is not for us to ſay where or how) to think leſs reſpectfully of its diſcipline; and whether this be, or be not manifeſted, by her liſtening to unauthoriſed preachers, and frequenting other places of worſhip than the eſtabliſhed church?

In diſcuſſions of importance, where definitions are ſo often abſolutely neceſſary, and much depends on their accuracy and correctneſs, general terms ſhould, as much as poſſible, be avoided; becauſe it is under the ſhelter of them that deception ſo often lies concealed: in ſuch caſes, "*decipimur ſub ſpecie recti.*" It was on this ground that, as it appeared to us, Mr. Daubeny objected to Mrs. M.'s interpretation

tion of St. Paul; becauſe it tended, in his opinion, to the eſtabliſhment of a principle "unwarranted by Scripture, founded in error," and calculated to do injury to the cauſe which, it was believed, ſhe wiſhed to ſupport. The principle, here alluded to, is, that *faith* muſt neceſſarily produce good works. When, therefore, in our Review for November laſt, we ſaid that "faith without works, and faith neceſſarily productive of good works, appeared to us to ſtand on the ſame footing of miſchievous deluſion," common candour, and all the laws of fair criticiſm require, that we ſhould be underſtood as ſpeaking of faith, in the ſenſe, and in that only, in which we found it uſed in the work then immediately under our conſideration. Now, in P. 40, of Mr. Daubeny's Letter to Mrs. More, he expreſsly ſays, that "the Church of England no where, that he knows of, deſcribes the general term, FAITH, *abſtractedly taken*, as never exiſting without producing the evangelical fruits of holineſs; neither does ſhe (the Church of England) any where repreſent the duties of Chriſtianity as the neceſſary production of its doctrines." To refute this, and, at one blow, to defeat both the author and his Reviewers, I. S. appeals to the 12th article; which, no doubt, in ſo many words, expreſsly declares, that "good works are the *fruits of faith*, and follow after juſtification, and do ſpring neceſſarily out of a true and lively faith." It is, however, only of *a true and lively faith*, that the article thus ſpeaks; whilſt the Letter-writer, and conſequently his Reviewers, ſpoke of faith only as *an abſtract propoſition*, undiſtinguiſhed by any characteriſtical epithet to determine its peculiar quality. The prædicates, therefore, in the two caſes, being thus materially different, it was not to be expected that the concluſions ſhould correſpond.

The Homily, referred to, is equally inapplicable and irrelevant to the queſtion in debate. It ſets out with analyſing the nature of faith, in order to mark its diſtinctive qualities, that the profeſſor may not miſtake the ſound of the word for its Chriſtian ſenſe. According to this Homily, then, there are two ſorts of faith; the one *living* and conſequently *productive*, the other *dead* and *unfruitful*; the former, exemplified in the caſe of Abraham, and the other in that faith which could remove mountains, and yet could not produce charity. It is not therefore of faith as *an abſtract propoſition*, but of faith with its diſtinctive epithets, annexed for the purpoſe of marking its peculiar quality, that the Homily ſpeaks, when it concludes in the words of St. Chryſoſtom, that "a *true and living faith* doth bring forth good works."

We would fain hope, that even I. S. is now convinced we are not ſo much at variance with an article, or an homily of our church, as he thought we were. Our poſition is, that "faith is not neceſſarily productive of good works:" and that of the homily is, that "there is *one* faith, which bringeth forth no good works, but is idle, barren, and unfruitful." Between theſe two, whatever difference there may ſometimes ſeem to be in ſound, we contend there is none in ſenſe. For to ſay that faith, under certain circumſtances, is *unfruitful*, is, as it appears to our underſtandings, tantamount to ſaying, that faith is

not *neceſſarily productive:* ſince, if it were *neceſſarily* productive, it muſt be always productive.

The judicious Hooker, and the preſent learned Biſhop of Rocheſter, are, indeed, great names; and I. S. is not miſtaken in thinking that we ſhall always bow to their authority with more than ordinary deference. But, in the preſent inſtance, they, as well as the article and the homily, are appealed to, in proof of points, which no ſound church-man ever denied.

It now remains for us only to notice another calumnious inſinuation, which we had reſolved to paſs by unnoticed; from a confidence that I. S. himſelf, when he came coolly to conſider it, would be aſhamed of it; but which, as guardians of the public taſte, it may, perhaps, be thought incumbent on us to advert to. This inſinuation is, that the paſſages in our Review, to which I. S. has now objected, were made "with the wicked deſign of rendering her (i. e. Mrs. M.'s) writings leſs popular." Now as we certainly are competent to declare, on *better* authority than any that in this caſe I. S. can have, that we had no ſuch intention; ſo we think ourſelves hardly leſs competent, on at leaſt *as good* authority as any he is likely to have, to declare, that the paſſages in queſtion have had no ſuch effect; but, moſt probably, an effect totally contrary. We refer to our Review of Mrs. More's Strictures in the Anti-Jacobin of October laſt; where, with much ſincerity, we ſpoke of her work, as "entitled to the higheſt commendation." How much more benefit ſhe is like to derive from ſuch ſelf-appointed friends and admirers as I. S. who defends only where no defence was wanting, and refutes where there was nothing to refute, than by our fair and honeſt ſtrictures, of which it was the aim, as we are perſuaded was the caſe alſo as to the letter addreſſed to her by Mr. Daubeny, to render her work, if not immediately more popular, (which indeed was hardly poſſible) yet more uſeful; and, of courſe, with a ſomewhat better claim to popularity, we willingly leave it to Mrs. More herſelf to determine.

For I. S. himſelf, we ſhall be proud of the honour of his continuing to be our reader; and, alſo, on almoſt any other topic than the preſent, on which we own we can foreſee nothing more that is neceſſary, or proper, to be ſaid, our occaſional correſpondent. If, however, like the doughty Baronet of Salop, of eſtabliſhed fame in controverſy, he be of a ſpirit to reſolve to have the laſt word, we ſhall not refuſe to inſert any rejoinder that he may ſee fit to ſend us; provided only, that it be not ſo framed, as to call for any further reply from us.

ART. XXIII. Booker's *Hop-Garden.*

TO THE EDITOR.

SIR, *Dudley, 6th Feb.* 1800.

AN abſence from home, during the greater part of laſt month, prevented my requeſting you will have the goodneſs to correct the following typographical errors which appear in the Anti-Jacobin Review for December, 1799, (Art. XVI.) in a critique containing ſome extracts

extracts which you have condescended to insert from my Hop-garden.

Page 538, for abolished be the *harrow*, &c. read *narrow*.—P. 539, for *magician*, I suppose the author of the critique wrote *musician*; as he would perceive I did not mean to make a poor blind fidler pass for a conjuror. Ib. for *then* read *their* vesper-meal, &c. In the next line the words "*the hop-pickers*," being inserted by the Reviewer within a parenthesis, injures the verse: they should have been placed at the bottom of the page.—P. 540, for *instertices* read *interstices*. Ib. for *lack* nap read *lacking* nap, &c.—P. 541, for *something* read *somewhat*. Ib. for *carrol* read *carol*.

But these errors of the compositor are of little consequence in comparison with some others of the Reviewer; respecting which, I rely upon your justice and candour, to insert, in your next Number, this my appeal.

1. He asserts that the Poem contains "*nothing* of the opinions that have been entertained of the salubrious, or pernicious, tendency of the Hop." Did he read the following lines?

> "I sing
> The culture of the beer-preserving Hop,
> Erst *poisonous* deem'd:—how *falsely*, they can tell
> Who their potations of its essence take,
> From manhood's toilsome noon to life's late eve,
> Unharm'd; save when intemp'rate draughts inflame,
> The vital fluids, and the fibrous nerves
> Shake with disease," &c.——(See the whole of P. 6.)

2. The Reviewer says the Poem "consists of upwards of seven hundred lines," &c. Was this *small* number specified to make the work appear "defective" also in *matter* as well as in *manner*?—It is true, he immediately adds "We did not count them:"—No, neither did he see the *margin*, I suppose, where they *are* counted and numbered; otherwise he would have seen that the two books on the Hop-Garden *alone* "consist of upwards" of *twelve hundred* lines instead of "seven;" of *sixteen hundred* and upwards, including the Sequel-Poem; which a very learned and judicious friend advised me to let pass under one title as a third book; "it being" (to use his own words,) "sufficiently of a piece with the main subject, to authorize your doing so."

3. The Reviewer then asserts, that a great part of the Poem "consists of compliments to *many* gentlemen in the country," &c. whereas, in the whole volume only *two* gentlemen of this description are mentioned.—And who are these two? *One*, the gentleman to whom the Poem is inscribed, whose seat is in the midst of Hop-Gardens—many of them his own property: the *other*, an eminent Hop-Merchant, well known throughout the hop-counties of Worcester, Hereford, &c. and as extensively revered for his virtues. Indeed, so totally unauthorized is this disingenuous remark of the Reviewer, that I cannot but think, in this instance, he has confounded my humble performance with another which he justly extols,

tols, i. e. Philips's "Cyder;" in which poem are celebrated no leſs than SIXTEEN Herefordſhire Worthies; and in terms too (as the Reviewer ſpeaks of *me* for doing what I have *not* done,) "which have nothing to do with the ſubject of a poem profeſſedly didactic."

4. Reſpecting the other "alluſions" which he thinks are liable to the ſame objection, I beg leave to obſerve that a ſimilar charge may be brought, by a faſtidious critic, againſt *every* didactic poet both of ancient and modern times, except Heſiod; whom, on account of his ſtrict and ſervile adherence to his ſubject, Addiſon thus juſtly characterizes: "He had much more of the huſbandman than the poet in his temper. He is every where bent on inſtruction, avoids all manner of digreſſions, and does not ſtir out of the field once in the whole Georgic. His method, in deſcribing month after month, with its proper ſeaſons and employments, is too grave and ſimple; it takes off from the ſurpriſe and variety of the poem, and makes the whole book like a modern Almanack in verſe. Nor has he ſhewn more of art or judgment in the *precepts* he has given us, which are ſown ſo very thick, that they clog the poem too much, and are often ſo minute and full of circumſtances, that they weaken and unnerve his verſe." Of Virgil the ſame judicious Critic obſerves "that, in his firſt Georgic, he has run into a ſet of precepts, almoſt foreign to his ſubject;" which Mr. Addiſon not only excuſes, but, ſoon afterwards, thus applauds:—"Since, ſays he, "the inculcating precept upon precept, will, at length, prove tireſome to the reader, if he meets with no entertainment—the poet muſt take care not to incumber his poem with too much buſineſs; but ſometimes to relieve the ſubject with a moral reflection, or let it reſt a while, for the ſake of a pleaſant and pertinent digreſſion." See his Eſſay on the Georgics, &c.

Theſe ſentiments of this great maſter of compoſition, and the correſpondent opinion of others equally "dear to fame" which I could adduce, ſwayed me entirely in the plan and ſtructure of my poem; which (unleſs to the microſcopic viſion of ſuch critics as Johnſon deſcribes in the 176 No. of his Rambler) does not contain any "alluſions," images, or epiſodes, but what riſe naturally from the ſubject, or ſome antecedent matter, wherever they occur.

In reply to the Reviewer's charge of the poem being defective in information, I muſt confeſs I never aimed at making my readers perfect hop-planters: for, as Dr. Aikin judiciouſly obſerves, "no one ever wrote a didactic poem for the purpoſe of teaching an art*." Neither do I perceive the leaſt impropriety in the three lines which my ſcrupulouſly-chaſte cenſor is pleaſed to ſtyle "Darwinian poetry."—In that poetry (to ſpeak in Johnſonian proſe) "which embodies ſentiment and animates matter," a *few* "words that breathe and thoughts that burn" are, perhaps, not unſuitable. Were the piece *generally* of this deſcription, I ſhould deem it in-

* See his Critical Eſſay on Armſtrong's Art of Preſerving Health.

defenſible;

defenſible; but when *three lines* only out of almoſt *ſeventeen hundred* are ſomewhat ſportive, I ſhould have hoped that, had the moſt preciſe antiquated virgin been my Reviewer, ſhe would have forborne "*naſo ſuſpendere adunco.*"—What will my modeſt critic ſay if I prove his favourite Philips to have as flagrantly ſinned in this reſpect as myſelf?—Behold the proof! which, by the bye, affords ſomething like a ſanction for "Darwinian poetry."

> "The prudent will obſerve what *paſſions* reign
> In various *plants*; for not to man alone,
> But all the wide creation, nature gave
> *Love* and averſion: everlaſting hate
> The vine to ivy bears, nor leſs abhors
> The colewort's rankneſs; but with *amorous twine*
> *Claſps* the tall elm."

CYDER, Book I.

In a word, Sir, on receiving the ſtrictures in your Review, for December, which I have thought it neceſſary thus to notice—ſtrictures, ſurely, not all *juſtly* inflicted, I could not but exclaim, "let the righteous ſmite me friendly and reprove me,—but let not their precious palms break my head!" My chaſtizer has, indeed, the charity afterwards to apply a plaiſter, compoſed of the ſoothing balm of commendation, ſufficiently aſſuaſive, he might think, to ſilence all complaint (of which ſignal favour I am duly ſenſible)—nor ſhould I complain, if he had otherwiſe, however roughly, only "ſpoken of me as I am:" that he has *not*, this plain ſtatement will, I truſt, convince you, Sir, and your readers.

Your obedient humble ſervant,
L. BOOKER.

To convince the writer of this letter how much we are inclined "particularly" to oblige him, and, alſo, to give a proof of our own impartiality, we have printed, what he pleaſes to term his "appeal" the firſt opportunity in our power:—and having done ſo, we feel ourſelves called upon to ſay ſomething in our defence, againſt his very elaborate and ſyſtematic accuſation, which, perhaps, will be the more eaſily effected, by noticing his charges in the form in which he has exhibited them. To begin with the typographical errors. To this very important crime we muſt plead guilty as far as relates to the inſtances he has pointed out. We can only ſay, therefore, in excuſe for it, that the rapidity of our pen ſometimes gets the better of the *legibility* of our writing, but leaves no blame with the compoſitor. We are heartily ſorry on this occaſion, to have wounded the Doctor's feelings, and beg leave to aſſure him, that, in the great inſtance here mentioned, namely, of converting his *muſician* into *magician*, we had no more *intention* to make his fidler a conjurer, than we had to make the Dr. himſelf one—It might have been *as well* to have placed ["hop-pickers"] at the bottom of the page; but we conceive the Dr. would not have been much affected by the praiſe or cenſure of any one, who could read the parentheſis as part of his line—ſurely this was below his notice.

The next charge is, that we aſſerted that his poem contained "*nothing* of the opinions that had been entertained of the ſalubrious or pernicious tendency of the hop." The Dr. has proved us, by his quotation, to have been wrong when we uſed the word "*nothing*"—We aſk his pardon for this *verbal* error; we ſhould have written *little*: we ſhould then, according to his own confeſſion, have been correct; for he poſitively refers us to *ſeventeen lines* in a poem of twelve hundred, as a proof that *ſomething* was to be found on the ſubject—Such petty cavillings are beneath the *poet's* dignity.

For having ſaid that his poem conſiſted *only* of ſeven hundred lines, we have alſo to expreſs our ſorrow. It was occaſioned by our referring to the end of the "hop-garden," and taking the number as marked in the margin, without conſidering its diviſion into two books. We beg alſo to add, that this miſtake was committed without the moſt diſtant idea of injuring either the *matter* or *manner* of his work; and to make the amende honorable for this unintentional neglect, we hereby declare that the poem, entitled the "Hop Garden," conſiſts of two books, the firſt of which has 506 lines, the ſecond 703, and that the "ſequel poem" has 457; to which are added thirteen pages of notes. Is any farther conceſſion expected from us?—We muſt plead "not guilty" to the charge of having ſaid, that "*a great part*" of the poem conſiſts of compliments to many gentlemen, &c.—Our expreſſion is, "not one half of which we believe, (for we did not count them)" relates to the object of the poem but conſiſts of compliments to *many* [this, again, is, we confeſs, a *verbal* error] gentlemen, all of "which may be well merited by them and very grateful on the part of the author, but are not very entertaining to the public." Is there any thing diſingenuous in this remark? We truſt not. But we cannot help here noticing the Doctor's ingenuity in attempting to bring forward the *perſonal character* of the gentlemen alluded to, as juſtificatory of the practice. We admire the fervor of his attachment; but we will not, at this time, give him an opportunity to play the champion. The reſpectability of theſe two gentlemen is too eminently conſpicuous to ſtand in need of his exertions, and we conceive they will not thank him for his ill-timed zeal—non tali auxilio, &c. &c. To the practice, in general, of introducing living characters into a didactic poem we do object; without they are of that deſcription, which prominently force themſelves on the notice of the writer; and even then it ſhould be done with extreme caution and delicacy, and in a way neither to diſguſt the reader nor to offend the party ſo brought forward; but we will, however, make theſe terms, with the Dr. whenever he ſhall introduce into a didactic, or other poem, half the mind, half the ſcience, half the abilities, or half the information to be found in Philips's "Cyder," we will not find fault with him ſhould he praiſe and flatter all the gentlemen in the county. The Doctor's defence of the "alluſions" is not ill done; and beſides proving his knowlege in elegant literature it ſatisfies us that he can write and quote proſe as well

well as verſe. But it was unneceſſary; we did not cenſure "allu-ſions" as ſuch, but objected to them when they bear too great a diſproportion to the main body of the work. Let the readers of the poem, and thoſe who condeſcend to notice our review of it, judge between us in this inſtance.

In the preface to the poem, the Dr. ſays, "while engaged in his ſubject, he endeavoured to bear in mind this remark of a ſenſible writer: the buſineſs of a didactic poet, is, as it were, *to write, in letters of gold, the moſt univerſal and precious rules of any art or ſcience.* They are, by theſe means, recommended to admiration, and imprinted in the memory." Such, according to himſelf, were his views, and when we innocently and conſcientiouſly expreſs our opinion that his work is defective in information, he comes upon us with an aſſertion, that "he did not mean to make his readers hop planters," and produces a "*judicious*" quotation from Dr. Aikin, "that no one ever wrote a didactic poem for the purpoſe of *teaching an art.*" On a writer thus armed at all points, we have not the vanity to ſuppoſe we can make any impreſſion. 'Tis true in the ſame preface the Dr. added. "Yet not ſo high are the aims of the preſent au-thor, inſtead of giving letters of gold in pictures of ſilver, of awakening admiration and impreſſing the memory, he preſumes only to furniſh his reader with *amuſement*, and to kindle in the breaſt ſentiments of piety, patriotiſm, and benevolence." That *amuſement* would be afforded by the peruſal of this poem, we *decidedly ſaid*; and we expreſſed a confident *hope*, that the other laudable purpoſes would follow. Surely the Dr. is ſomewhat un-reaſonable in his expectations; we allow him *nearly* to have ac-compliſhed all he profeſſed, yet, he is angry with us for not giving him more!

On the ſubject of the imitation of the Darwinian ſtile, we diſdain to deſcant. Our obſervations have afforded the Dr. an opportunity of exerciſing his talent at "calling names," of making a witty com-pariſon of us to antiquated virgins, and, of quoting Latin. In the honours ariſing from the exerciſe of ſuch talents we are not am-bitious of ſharing—be they all his own.

The Dr. by the repetition of the expreſſion, ſeems to accuſe us of an ill-founded partiality for Philips. He will not find any thing to warrant his opinion in our review, unleſs he chuſes to form it, from our compariſon of the information, contained in his work, and that to be found in "Cyder," and "the Fleece," but ſurely we may prefer the two laſt works to his, and yet give to him his fair proportion of praiſe. There ſeems to be ſomething of jealouſy in Dr. B's. muſe;—dont miſtake us; we do not mean jealous of *our* favour, but a jealouſy of that nature which looks with an evil eye on all admiration beſtowed upon another, as if it diminiſhed that to which ſhe was excluſively entitled. Let it be got rid of; 'tis a degrading paſſion at beſt. Of the laſt part of his letter we ſhall only ſay, that we condeſcend not to be the "chaſtizers" of vanity, or (may we be allowed to uſe the expreſſion) an inordinate at-tachment to our own productions; no! we purſue a nobler quarry;

and we will promiſe Dr. Booker, that if he ſhould again write for the *amuſement*, or *information* of the public, unleſs we find in his labours, immorality, irreligion, or jacobiniſm, *which we are ſatisfied we never ſhall*, his innocent, or praiſeworthy effuſions ſhall quietly paſs down the ſtream of time, without one rude ſhock from us, "juſtly" or unjuſtly, "inflicted."

We have now done; the Doctor's appeal, and our defence, are before the public (though by the bye, we are much deceived if the public care any thing about the matter); and if, on an examination of the caſe, (excluſive of the errors we have acknowledged, and which affect not the intrinſic worth of the thing), our praiſe of the poem be not found commenſurate to its merit, we will be content to live under the cenſure of men, eminent as Dr. Booker.

ART. XXIV. *MONTHLY MAGAZINE.*

TO THE EDITOR.

SIR,

THE following paſſage is extracted from that vile compendium of Jacobiniſm, *The Monthly Magazine.*

"During his reſidence in England (the Duc de Biron) became enamoured of a Lady, at that time one of the moſt beautiful in the courtly circle. Unfortunately, ſhe was married. Lauzun, with a ſpirit of gallantry, refined by an enthuſiaſtic ſenſe of honour, worſhipped the object of his idolatry in ſilent regret. But love is lynx-eyed, and the accompliſhed victor ſanctioned a pure and ſacred intercourſe of ſoul which, by turns, ameliorated and embittered the deſtiny of her adorer."—P. 44.

In plain Engliſh he conceived an adulterous affection; and this is the firſt time I ever heard ſuch an intercourſe called "pure and ſacred." Whence this writer derived his ideas of "pure and ſacred" I know not, but I am ſure they were not derived from the Scriptures of truth. This alſo is the firſt time that I ever heard that an adulterous intercourſe ſhould "ameliorate" the ſoul of man; that it may imbitter and degrade it is very clear, but how it is to better it I know not. Suppoſe this adulterous affection confined to the mind, and never reduced to criminal practice; is it an intercourſe to be applauded, which tends to alienate the affections of the wife from the huſband; to wean the mother from her children; to make her own home deſolate and diſagreeable; to prefer a wilderneſs and a deſert to a proper ſtation in life—for a deſert muſt ſhe inhabit when deprived of the converſation and attentions of the man whom ſhe prefers to huſband, children, father, or brothers? As marriage is the moſt ſacred tie; as it is the preſervation of all that

is

is great and good, no wonder that it ſhould be attacked by every artifice of the perverted mind and the debaſed heart. The artifice is not new, to call good evil, and evil good: to put light for darkneſs, and darkneſs for light.

OBSERVER.

MISCELLANIES.

TO THE EDITOR.

SIR,

I RECEIVED the incloſed view of the *Critical Philoſophy* of Profeſſor Kant of Koënigſberg, from an illuſtrious foreigner, who, after acting a very conſpicuous part on the theatre of the world, and ſtriving in vain to ſtem the torrent of democratic innovation, is now an exile from his wretched country, cultivating, in retirement, the ſciences and the arts of peace. It was ſent to me as an article fit for the *Supplement to the Encyclopædia Britannica*, and in that work I mean to publiſh it; but if the horrid conſequences of paradoxical innovations in ſcience, which are exhibited in this paper, can contribute, in any degree, to ſupport the principles which it is your aim to inculcate, you are welcome to publiſh it previouſly in your valuable miſcellany. I ſhall even be glad to ſee remarks upon it by ſuch of your correſpondents as are acquainted with the original writings of Kant; for, though the principles of that philoſopher, as here ſelected, appear to me extremely dangerous, and though I have many objections to urge againſt their truth, which ſeem to have eſcaped my correſpondent, it is my wiſh, as well as my duty, to publiſh a *fair* view of a ſyſtem ſo celebrated in Germany as that of the ingenious Profeſſor at Koënigſberg.

I am,

Your conſtant reader and admirer,

Stirling, Jan. 30, 1800. GEORGE GLEIG.

Expoſition of the Philoſophical Syſtem of Kant.

TO explain the philoſophy of Kant, in all its details, would require a long and painful ſtudy without producing any real advantage to the reader. The language of this writer is equally obſcure, and his reaſoning equally ſubtle with thoſe of the commentators of Ariſtotle in the 15th century. To expreſſions already received in metaphyſics he applies a different ſenſe from that which they have in general, and he employs beſides a vaſt number of words of his own invention derived from the Greek language, inſomuch, that a large portion of time and labour is neceſſary in order to comprehend even his words and phraſeology. The labour neceſſary to comprehend it has greatly contributed to give this phyloſophy a name. Men are aſhamed to avow, after ſo laborious and fatiguing a ſtudy, that all their labour has been thrown away, and it is a

flattering thing for ſome minds to appear wiſe in that of which others are ignorant.

We acknowledge, however, that there is much order, genius, combination, and ſyſtematic arrangement in the philoſophy of Kant; but this affords an additional reaſon for regretting, that the author has not directed his mind to more uſeful reſearches, and that he has waſted the ſtrength of his genius in giving an appearance of novelty to opinions for the moſt part taught long before his day, and in rendering uncertain the moſt comfortable truths. The following analyſis will, we believe, ſufficiently enable any one to form a judgement of this philoſophy. In referring to the principles of Kant we have taken ſpecial care to exhibit and tranſlate them with the utmoſt poſſible exactneſs, and we have preferred, ſeveral times, the obſcurity of his reaſoning to the danger of a falſe interpretation.

He divides all our knowledge into knowledge *a priori*, and *knowledge a poſteriori*. The firſt is conferred upon us by our nature, the ſecond is derived from our ſenſations, or from experience, and is alſo denominated *empyric*. One would be at firſt induced to believe that Kant intended to revive the ſyſtem of innate ideas—but we very ſoon diſcover that this is not his ſyſtem. He conſiders all our knowledge as acquired. He maintains that without experience we could not have a ſingle idea, and that it is the *occaſional cauſe* or *productrice* of all our knowledge. Such ideas as are *a priori* produced *with* experience and could not be produced *without* it—but they are not produced *of* (or *from*) it. They exiſt in our mind, they are the *forms* of our mind, they are known by two marks which it is eaſy to obſerve; i. e. they appear *univerſal* and *neceſſary*, or, in other words, they admit of no exception, and their *converſe* would be impoſſible.

That which we derive from experience has no ſuch characters. We can ſuppoſe that what we have ſeen or perceived once we may ſee and perceive again; but we do not perceive any impoſſibility in its being otherwiſe. For inſtance, a houſe is on fire in my view—I am certain of this fact, but it affords me no general or neceſſary knowledge. It is altogether *a poſteriori*, the materials are furniſhed by the individual impreſſion which I have received. But if I take twice two ſmall balls, and learn to call twice two *four*, I ſhall be immediately convinced that any two bodies whatever, and any two other will, when added together, conſtantly make *four*. Experience has, indeed, afforded me *the opportunity* of acquiring this knowledge; but it has not given it to me—for how could it prove to me that this truth ſhould never vary? Experience cannot teach us that which is neceſſary and general. It is not experience that diſcovers to me that we ſhall always have the ſurface of the whole pyramid in multiplying its baſe by the third of its height, and that two parallel lines extended *in infinitum* ſhall never meet. All the propoſitions of pure mathematics are *a priori*;—for example, that a ſtraight line is the ſhorteſt of all lines; that the three angles of a triangle are always equal to two right angles; that I have the ſame ſum whether I add 5 to 7, or 7 to 5, &c.

Pure

Pure knowledge, *a priori*, is that which is abſolutely without any mixture of experience. *Two and two men make four men*—This *is a knowledge a priori*; but it is not PURE. The ideas of ſubſtance, of cauſe, and effect, are *a priori*; when they are ſeparated from the objects to which they refer, they form *void ideas*. It is our knowledge *a priori*, i. e. that knowledge which entirely precedes experience as to its origin, which experience renders poſſible. Our faculty of knowledge has the ſame effect on the impreſſions which the ſenſes afford, as a veſſel which gives its own form to the liquor with which it is filled. Thus, in all our knowledge *a poſteriori*, there is ſomething *a priori* derived from our faculty of knowledge. All the operations of our mind, all the impreſſions which our external and internal ſenſes receive and retain, are brought into effect by the conditions, the forms which exiſt in us, by the pure ideas *a priori*, which alone render all our other knowledge certain. *Time* and *ſpace* are the two eſſential forms of our mind; the firſt for impreſſions received by the internal ſenſe, the ſecond for thoſe of our external ſenſes. Time is neceſſary in all the immediate perceptions of objects, and ſpace in all external perceptions.

Extenſion is nothing real but as the form of our ſenſations. If extenſion were only known to us by experience, it would then be poſſible for us to conceive that there might be ſenſible objects without ſpace. It is by means of the form *ſpace* that we are enabled, *a priori*, to attribute to external objects impenetrability, diviſibility: and it is by means of the form *time* that we attribute duration, ſucceſſion, ſimultaneity, permanence, &c.

Arithmetic is derived from the form of our internal ſenſe, and *Geometry* from that of our external. Our underſtanding collects the impreſſions received by our faculty of SENSIBILITY, confers on them unity by a particular force *a priori*, thereby to form the repreſentation of EACH OBJECT. For example, I am ſucceſſively ſtruck with all the impreſſions of the parts which form a garden. My underſtanding unites them, and, in the unity which reſults from this union, it acquires the idea OF THIS GARDEN. If the objects which produce the impreſſions afford alſo the matter of the ideas, the ideas are *empyric*. If they only unfold the forms of the thought the ideas are *a priori*. The act of the underſtanding, which unites the various perceptions of an object in a ſentiment of unity, is the ſame with that which unites the attribute with the ſubject.

Judgements are divided into two ſpecies, *analytic* and *ſynthetic*. An analytical judgement is that where the attribute is the mere developement of the ſubject, and is found by the ſimple analyſis of the perception, as, *bodies are extended*, a triangle has three ſides. A ſynthetical judgement is that where the attribute is connected with the ſubject, by a cauſe (or baſis) taken from the faculty of knowledge, which renders this connection neceſſary, as *a body is heavy—wood is combuſtible—the three angles of a triangle are equal to two right angles.*

There are ſyntheſes *a priori* and *a poſteriori*. The former being

formed by experience, we have the ſure means of avoiding deception. But it is a problem of the utmoſt importance to diſcover how ſynthetic judgements, *a priori*, are poſſible. How comes it, for example, that we can affirm, that all the radii of a circle are equal; that two parallel lines will never meet? It is by ſtudying the *forms* of our mind that we diſcover this poſſibility. In all objects there are things which muſt neceſſarily be THOUGHT, (*be ſupplied by thought*); for example, that there is a ſubſtance, an accident, a cauſe, and certain effects. The forms of the underſtanding are quantity, qualities, relation, *modality*. Quantity, Kant diſtinguiſhes into general, particular, and individual—Quality into affirmation, negation, infinite—Relation into categoric, hypothetic, disjunctive—and Modality into problematic, certain, and neceſſary. He adds alſo to theſe properties of the four principal forms of the underſtanding, a table of categorics or fundamental ideas, *a priori*.

Quantity gives unity, plurality, totality.

Quality gives reality, negation, limitation.

Relation gives inherence, ſubſtance, cauſe, dependance, community, reciprocity.

Modality gives poſſibility, impoſſibility, exiſtence, nothing, neceſſity, accident. The categorics can only be applied to experience. When, in the conſideration of an object we abſtract all that regards ſenſation, there remains only the pure ideas of the underſtanding, or the categorics by which a thing is conceived as thing.

Pure reaſon is the faculty of tracing our knowledge, *a priori*, to ſubject it to principles, to trace it from its neceſſary conditions till it is entirely without condition, and in complete unity. This pure reaſon has certain fundamental rules, after which the neceſſary connection of our ideas is taken for the determination of the objects in themſelves, an illuſion which we cannot avoid, even when we are acquainted with it. We can conclude from what we know to what we do not know, and we give an objective reality to theſe concluſions, from an *appearance* which leads us on.

It is in his work, intituled *Critique de la Raiſon pure*, that Kant has chiefly expounded his ſyſtem. This work forms a treatiſe on a pretended ſcience, of which his ſcholars conſiders him as the founder, and which has for its object the natural forces—the limits of our reaſon, as the ſource of our pure knowledge, *a priori*, principles of all truth. He does not propoſe to give an expoſition even of theſe branches of knowledge, but merely to examine their origin, not to extend them but to prevent the bad uſe of them, and to guard us againſt error. He denominates this ſcience, *Tranſcendental Criticiſm*, becauſe he calls all knowledge *tranſcendental*, of which the object is not furniſhed by the ſenſes, and which concerns the mind and origin of our ideas.

The criticiſm of pure reaſon which gives only the fundamental ideas and maxims, *a priori*, without explaining the ideas which are derived from them, can lead, ſays Kant, to a complete ſyſtem of

pure

pure knowledge which ought to be denominated *Tranſcendental Philoſophy*, of which it (the criticiſm, &c.) preſents the *architectonic* plan, i. e. the plan regular and well-diſpoſed. The work which we have juſt mentioned, is divided under the ridiculous titles of *Æſthetic tranſcendental*, of *tranſcendental logic*, of *the pure ideas of the underſtanding*, of *the tranſcendental judgment*, of *the paralogyſm of pure reaſon*, of *the ideal tranſcendental*, of *the criticiſm of the ſpeculative theologies*, of *the diſcipline of pure reaſon*, &c.

But to return to our abſtract of the ſyſtem—we know objects only by the manner in which they affect us, and the impreſſions they make upon us are only certain apparitions or phenomena: but it is impoſſible for us to know what an object is in itſelf. In conſequence of this aſſertion ſome have ſuppoſed that Kant is an idealiſt like Berkely, and ſo many others, who have thought that ſenſations are only appearances, and that there is no truth but in our reaſon; but ſuch is not the opinion of Kant. Our underſtanding, according to him, in conſidering the apparitions or phenomena, acknowledges the exiſtence of the objects in themſelves inaſmuch as they ſerve as the baſis of thoſe apparitions, without, however, knowing any thing of their reality—we can nevertheleſs have no certitude but in experience.

When we apply the forms of our underſtanding, as unity, totality, ſubſtance, *cauſality*, exiſtence, to certain ideas which have no object in ſpace and time, we make a fallacious and arbitrary application. All theſe forms can bear only on ſenſible objects, and not on *the world of things in itſelf, of which we can* THINK, *but which we can never* KNOW. Beyond things ſenſible we can only have opinions, or a belief of our reaſon. The motives to conſider a propoſition as true, are taken either from an external object, ſo that each man ſhall be equally obliged to acknowledge them, and then there is a truth evident and ſuſceptible of demonſtration, and it may be ſaid that we are *convinced*; or the motives are ſubjective, i. e. they exiſt only in the mind of him who judges, and he is *perſuaded*. *Truth* then conſiſts in the agreement of our motives, with the objects, in ſuch a manner, that all men are obliged to have the ſame judgement. *Belief* conſiſts in holding a thing for true in a *ſubjective manner*, in conſequence of a perſuaſion which is entirely perſonal, and which has not its baſis in an object ſubmitted to experience.

There is *a belief of doctrine*, of which Kant gives as an example—that there are inhabitants in the planets. We muſt acknowledge, he adds, that the ordinary mode of teaching the exiſtence of God belongs to the *belief of doctrine*, and that it is the ſame with the immortality of the ſoul. The *belief of doctrine* has, in itſelf, ſomething *ſtaggering*; but it is not the ſame with *moral belief*. There is here ſomething neceſſary—it is that I ſhould obey the law of morality in all its parts. The end is ſtrongly eſtabliſhed, and I can perceive only one condition by means of which this end may be in accord with all the other ends, i. e. that there is a God. I know certainly that no man knows any other condition which can con-

duct to the ſame unity of end under the moral law, the which is a law of my reaſon. I will conſequently believe, certainly, the exiſtence of God and a future life, becauſe my moral principles are rendered immoveable by this perſuaſion; principles which I cannot reject without rendering myſelf contemptible in my own eyes. I wiſh for happineſs: but I do not wiſh it without morality, and as it depends on nature, I cannot wiſh it with this condition, except by believing, that nature depends on a Being who cauſes this connection between morality and happineſs. This ſuppoſition is founded on the *want* (or *neceſſity*) of my reaſon, and not on my duty. We have, however, no certainty in our knowledge of God, becauſe certainty cannot exiſt except when it is founded on an object of experience. The philoſopher acknowledges that *pure reaſon* is too weak to prove the exiſtence of a Being beyond the reach of our ſenſes. The neceſſity of believing in God is only *ſubjective*, although neceſſary and general for all thoſe beings who conform to their duty. It is not this knowledge, but a belief of reaſon which ſupplies the place of a knowledge which is impoſſible. The proofs of natural theology taken from the order and beauty of the univerſe, &c. are proofs only in appearance. They reſolve themſelves into a bias of our reaſon to ſuppoſe an infinite intelligence as author of all that is poſſible, from whence, however, it does not follow that there really is ſuch an author.

To ſay that whatever exiſts muſt have a cauſe, is a maxim, *a priori*, but applicable only to experience: for one knows not how to ſubject to the laws of our perceptions, that which is abſolutely independent of them. It is as if we were to ſay, that whatever exiſts in experience muſt have an experience: but the world, even taken in the whole, is without experience, as well as its cauſe. It is much better to draw the proof of the exiſtence of God from morality, than to weaken it by ſuch reaſoning. This proof is relative. It is impoſſible to *know* that God exiſts; but we can comprehend how it is poſſible to act morally on the *ſuppoſition* of the exiſtence, although incomprehenſible, of an intelligent Creator, an exiſtence which PRACTICAL *reaſon* FORCES THEORETICAL *reaſon to adopt*. This proof not only perſuades, but it even acts on the conviction in proportion as the motives of our actions are conformable to the law of morality.

Religion ought to be the *means* of virtue and not its *object*: man has not in himſelf the idea of religion as he has that of virtue. The latter has its principle in the mind, it exiſts in itſelf, and not as the means of happineſs, and may be taught without the idea of a God; for the pure law of morality is *a priori*. He who does good by inclination does not act *morally*. The converſe of the principle of morality is to make perſonal happineſs the baſis of the will.

There are compaſſionate minds which feel an internal pleaſure in communicating joy around them, and who thus enjoy the ſatisfaction of others: but their actions, however juſt, however good, have no moral merit, and may be compared to other inclinations;

—for

—for example, to that of honour, which, whilſt it meets with that which is juſt and uſeful, is worthy of praiſe and of encouragement, but not of any high degree of eſteem. We ought not to do good even, either for the pleaſure of doing it, or in order to be happy, or to render others happy—for this addition is *empyric*, and injures the purity of the morals. A reaſonable being ought to deſire to be exempted from inclinations, and never to do his duty but for his duty's ſake. We muſt act after the maxims derived, *a priori*, from the faculty of knowledge, which carry with them the idea of neceſſity, and are independent of all experience, after the maxims, which it were to be wiſhed could be erected into *general* LAWS for all beings endowed with reaſon.

In conſidering, with attention and impartiality, the doctrine of which we have now given the reſults, it is impoſſible not to obſerve, that it contains nothing new. The diſtinctions, *a priori* and *a poſteriori*, the forms, the categories, the phenomena, &c. reſolve themſelves into a truth very ſimple and generally known, viz. that all our faculties, all our ſentiments, all our inclinations, all our principles of knowledge, are derived from our nature, and are conferred upon us by the Creator. Locke, himſelf, who, with the deſign of combating the doctrine of innate ideas, has not, perhaps, diſtinguiſhed, with ſufficient clearneſs, what we acquire by experience from the faculties which render it poſſible, has nevertheleſs declared, that we know objects only according to their relations with our organization; that, with other ſenſes, the impreſſions which they make would be different, but that they act upon us in the manner the moſt conformable to our wants and to the views of the Creator.

Kant appears to us to be miſtaken, when he places the propoſitions of pure mathematics in the liſt of our knowledge, *a priori*, under the pretext that the truths they contain are general and neceſſary. If the ſcience of mathematics is compoſed only of abſtractions drawn from the extenſion of bodies, and of the lines which bound them, we can eaſily conceive why whatever we know of them muſt have the character of neceſſity and generality, which belongs effectually to the eſſential qualities of which we have formed theſe abſtractions, and which we have remarked by experience. Even the names, which we have beſtowed upon them, would paſs from our mind immediately, on our ceaſing to retain the ideas which thoſe names recall, or, at leaſt, they would only afford a ſound void of ſenſe. For example, I denominate parallel lines, thoſe which, in all their parts, are at an equal diſtance the one from the other. I know, therefore, as ſoon as I underſtand this ſignification of the word parallel that they will never meet; for were they to meet they would ceaſe to be at an equal diſtance, &c. and would be no longer parallel lines. I ſay that 2 and 2 make always 4, becauſe I have given the name of *four* to *twice two*, and when I have once well ſettled this denomination I can never think of twice 2 for any objects whatever without thinking of 4. It is the ſame with all other abſtractions, and, indeed, with

every

every other general idea derived from experience. Thus I denominate *animal*, every being which by the nature of its *movements*, indicates *will*, and I ſay, though I have not been able to *know* all animals, that all animated beings move themſelves ſpontaneouſly. I denominate one that is deprived of ſight, *blind*, I know, therefore, that all the blind perſons in the world cannot ſee. This is founded ſolely in this,—that a thing cannot be the contrary of what it is.

With reſpect to *ſpace and time*, Kant has by no means deſtroyed the reaſons of the ancient doctrine, according to which the one is only the compariſon of the impreſſions which are found in our mind with external movements, and the other an abſtraction of the extenſion of bodies; but whether they be the forms of our mind or the abſtractions, whether mathematics be the product of experience, or that experience has ſimply OCCASIONED them, it is not there that the importance of the queſtion reſts. It ſhould ſeem that the more wonders Kant has found in our primitive knowledge, and in the faculties of our mind, the more proofs ought he to have found of the exiſtence of God in natural theology. In confining thoſe proofs to the moral ſentiment, which our paſſions ſo eaſily alter, he allows them to ſubſiſt only for thoſe to whom they are the leaſt uſeful, i. e. for thoſe virtuous men who have no doubt whatever of the exiſtence of the Supreme Being; while the wicked, who feels no motive in his heart to believe in God, will be delivered from the fear of ETERNAL JUSTICE. But how could he conceive himſelf authorized to pretend that our faculties have no other deſtination but ſenſible objects, ſince even, according to his own avowal, the reſearch of cauſes is a bias of our nature, a force of our ſoul, *a priori*, ſince theſe concluſions form a connection of our ideas, *a priori*,—and ſince the knowledge of the Supreme Being is equally univerſal as that of virtue?

We ſhall not mention all the contradictions which the reflections of Kant on this ſubject preſent: our intention is not to give here a refutation of this writer—the means of ſuch refutation will readily and naturally occur to all thoſe who have not placed their own glory in the defence of his doctrine. With reſpect to his morality, he has condemned, with reaſon, thoſe who refer the principle of morality to our intereſt, to the ſearch of our own proper happineſs, as, after the example of the Epicureans, do the greateſt part of the moraliſts of the preſent age. Kant has preferred the doctrine of the Stoics, who, inſtead of rendering virtue ſubordinate, (ſubſervient) to certain ideas of happineſs, place the Sovereign good in the beauty of morality, in the accompliſhment of our duty, ſhould it be neceſſary in order to attain it to ſupport the greateſt pains of mind and body. But the Stoics did wrong in confounding, amidſt their contempt for frivolous enjoyments, the ſweeteſt and nobleſt affections of the human heart. Kant has not avoided theſe exaggerations, which are calculated to form characters harſh and ever ready to ſacrifice the rights of individuals to general maxims. If nothing is more contrary to virtue than to conſult

one's own well-being or perſonal advantage, when duty interferes, nothing on the other hand is more favourable to it than to place one's happineſs in that of others, to enjoy the ſacrifices which are made in their favour. This ſublime devotion to the intereſts of our fellow-creatures is the moſt important deſtination of our moral ſentiment. All our inclinations are in the view of nature. They ought to be directed, but not to be extinguiſhed; juſtice even is an inclination by which all the others ought to be regulated; and what wretch would be ſo ſenſeleſs as to wiſh to eradicate pity from the human heart; although even pity may be hurtful if we have not the courage to reconcile it with our duty. The profound meditations of Kant have not ſecured him againſt error in judgements the moſt ſimple and the moſt eaſy to form: for he maintains that by hatred of falſehood, it would be much better to allow the commiſſion of a murder, than to ſave the victim by diſguiſing the truth to thoſe who ſearch for it only for purpoſes of blood. Let us ſee whither his proofs of the exiſtence of God, taken from the moral ſentiment, lead. As it would be abſurd, he ſays, to ſwear that God exiſts, it is ſtill a queſtion to determine, whether an oath would be poſſible and obligative, if one were to make it thus—*I ſwear* (IN THE CASE) *on the ſuppoſition, that God exiſts. It is extremely probable that all ſincere oaths, taken with reflection, have been taken in no other ſenſe.* See KANT'S TUGEND LEHRE, p. 180. Several diſciples, or partizans, of the philoſophy of Kant, have carried much farther, than he, the dangerous conſequences of his doctrine. *Fichte*, (lately diſmiſſed from Jena,) one of thoſe who enjoys a high degree of celebrity, has made of God an abſtracted idea derived from our relations with the moral world. (A moral world, without a God, without a Providence, is an idea which was hitherto wanting amidſt all the extravagancies of philoſophy.) Another Kantiſt conſiders all the parties of the univerſe as the creation of our mind. The political opinions of Kant are *tolerably* moderate. He is chiefly liable to blame for his too great confidence in an unlimited perfectibility of the human mind.

TO THE EDITOR.

SIR,

SEEING in your Review, for January, a letter addreſſed *to a Predeſtinarian*, and ſigned *Philalethes*, which you mention in the contents, on the blue cover, to have come from the pen of the Rev. W. Jones, of Nayland, and ſpeaking of it as a firſt letter, give hopes of more behind, I am induced to ſend you an extract from a letter written by a friend, on hearing not, alas! of the much to be lamented death, but of the amended health of that extraordinary man; by inſerting which in your next number, you will gratify many of your readers, who regard him as a man of the firſt magnitude in the Chriſtian Church, and you will oblige your humble ſervant. Z.

EXTRACT.—"No part of your laſt letter affords me more ſincere pleaſure than the favourable account you give of the great and good

Mr.

Mr. Jones, who, I truſt, will yet be preſerved a while longer to continue thoſe important ſervices to the cauſe of primitive truth and ſound religion, for which he has hitherto been ſo eminently conſpicuous. In the circle of my acquaintance, I know not where one could at preſent be found ſo capable of uniting the character of a lively, ingenious, entertaining writer with that of a truly Chriſtian, learned, and orthodox divine, who, ſince the death of his venerable friend, the late Biſhop of Norwich, ſeems to ſtand unrivalled as an author, who traces the glorious ſcheme of Chriſtianity from its proper ſource, and ſhews how it may be found in the book of nature rightly underſtood, as well as in the two grand repoſitories of divine truth, the Old and New Teſtament.—I have peruſed, with much ſatisfaction, his admirable preface to the 2d edition of Biſhop Horne's Life, and am happy to ſee in print his inſtructive letter on the ſtudy of the Hebrew, both which very properly accompany his account of the life and writings of that excellent Prelate, who was ſo zealous a promoter of Biblical learning. The volume, as it now appears, is truly a valuable publication. I have ſeen his *Letter to the three Jews*, which compreſſes much important matter into a few pages admirably put together; but I have not ſeen the *Letter to Dr. Vincent* on the *Religious Worſhip of the Heathens*, in which, I doubt not, Mr. Jones has diſplayed in a very ſtriking light, as a miſerable corruption of the divinely inſtituted worſhip of Jehovah. I ſincerely wiſh and pray that Mr. Jones may yet live to offer the public, now and then, ſuch well drawn ſketches of what is called the Hutchinſonian ſcheme, as may, at laſt, remove that diſguſt with which it has been too generally viewed, and ſometimes by thoſe whom nothing but prejudice could prevent from ſeeing it in a juſter light."

GERMAN LITERATURE.

THE brief obſervations which we felt it our duty to make, (in the Prefaces to our Firſt and Fourth Volumes,) on ſome of the evil effects reſulting from the preſent ſtate of Literature on Germany, have called forth the animadverſions of the conductor of a work recently publiſhed, in London, entitled "the German Muſeum," and evidently intended as a receptacle for choice ſelections from the German School. This modeſt and ingenious gentleman tells his readers, that "the pernicious tendency" which we have aſcribed to "German Literature" is *imaginary*, and that our charges are refuted by their "aſperity and ignorance." It becomes a man, truly, who can ſcarcely connect two ſentences of *Engliſh*, and every page of whoſe "Muſeum" exhibits the moſt inconteſtible proofs of his total inability to perform the taſk which he has thought proper to aſſume, to accuſe another of *ignorance*. But glaring as this ignorance appears to the enlightened mind of our ſagacious cenſor, he does not condeſcend to exhibit a ſingle proof of its exiſtence; though he aſſert, what is moſt falſe, that our "accuſations are not ſupported even by a ſhadow of proof." What does he call our ſtatement of *facts*, which we dare him, with all his arrogance and preſumption, to confute, reſpecting

the impious doctrines of *Fichte*; the ſeditious conduct of the Students at *Jena*; and the blaſphemous declarations of *Wieland?* Theſe are circumſtances immediately connected with the ſtate of German Literature; and if they fail to afford "even a ſhadow of proof" of its "pernicious tendency" to a *German* Editor, we ſtrongly incline to believe that an *Engliſh* reader will be rather diſpoſed to impute the failure to the incorrigible ſtupidity or obſtinate perverſeneſs of *his* mind, than to any want of ſtrength in the facts on which the *onus probandi* is impoſed. As to the effects of that laxity of morals which the new philoſophy has produced on the Fair-Sex, the nature of them is ſuch as not to admit of that ſpecific proof which is requiſite to produce the legal conviction of a culprit in a court of law. We could, however, were it neceſſary, deſcend to particulars; we have advanced nothing, but from the beſt authority; from the information of men of the higheſt reſpectability reſident in the country; the leading facts are ſufficiently ſpecified to admit either of verification or confutation. We have ſaid enough, we apprehend, to convince our readers; and we have not the ſmalleſt wiſh to ſay more, merely for the purpoſe of calling forth the abilities of this ſelf-ſufficient philoſopher, though we ſhall, probably, have frequent occaſion, in the future progreſs of our labours, to put his talents for attack and defence to the teſt.

After beſtowing on us the appellation of "an infatuated egotiſt"—*why*, or *wherefore*, we are left to conjecture—Our aſſailant ſays, that if we will "take up the conteſt, in a cool and *rational* manner, as it becomes a philoſopher and a *gentleman*"—he will convince us of our errors. This is certainly very kind; but it is the firſt time, we believe, that a man ever thought of preſcribing the mode of attack to an enemy; beſides, from the ſpecimens which this writer has exhibited of his taſte and his manners, we feel not the ſmalleſt diſpoſition to admit that he is a competent judge of what is *rational*; and, moſt certainly, we ſhould never look to *him* for inſtruction, were we at a loſs to know what conduct was becoming a *gentleman*. We ſhould as ſoon think of taking leſſons of him in the *Engliſh Grammar*. We ſhall now leave this vain, empty declaimer, to the performance of his promiſe, to defend the German illuminati, poor injured men! from all attacks; and, though we think he has already full as much on his hands as he is able to do, we will juſt ſuggeſt to him, that the Bishop of London, in one of his late, admirable, lectures, at St. James's church, had the *audacity* to warn his flock againſt the *pernicious tendency* of German Literature; but whether the learned and pious Prelate urged his objections in that *rational, philoſophic*, and *gentlemanly* way, which alone entitle him, it ſeems, to a *correction of his errors*, it muſt be left to the doughty champion of the Fichtes, the Wielands,* and the Goethes to decide.

---

* Of Mr. Wieland's political principles we made no mention in the Preface which has given ſo much offence to the admirers of German philoſophy; but the conductor of this muſeum has enabled us to

form ſome idea of them from an extract which he has given in his laſt Number from a recent production of his favourite, which he moſt ſagaciouſly entitles "Diſcourſes under four Eyes;" which may be good ſenſe in *German*, but which this ſapient Cenſor ought to have known is arrant nonſenſe in Engliſh. We ſuppoſe it is an expreſſion correſponding with the *Entre quatres Yeux* of the French. Be that as it may, this extract, which the editor tells us, "warrants the concluſion, that he (Wieland) either muſt poſſeſs the gift of prophecy, or have had the opportunity of exploring the moſt hidden ſecrets of the principal authors of that eventful State-drama," (the laſt Revolution in France,) contains a prediction that France would ſubmit to the will of a Dictator, (and ſuch ſubmiſſion meets the perfect approbation of Mr. W.) and that Bonaparte would be the man. Probably our readers will think with us, that no great portion of inſpiration was neceſſary to foreſee that the Anarchy which had prevailed in France would ultimately terminate in a military deſpotiſm, (in fact Mr. Burke foretold it ſeven years ago,) and little ſagacity would be requiſite to predict that, if Bonaparte could effect his eſcape from Egypt, he would be the deſpot. But our object in noticing this extract, is to ſhew Mr. WIELAND's opinion of a man whoſe accumulated crimes, of every deſcription, muſt extort the reprobation of all, who have the ſmalleſt ſenſe of religion, morality, or virtue.—He firſt deſcribes, generally, the kind of perſon who ſhould be appointed Dictator, "a man to whom the French ſafely can intruſt the abſolute power conferred by ancient Rome, when the Republic was to be ſaved." Then, deſcending to particulars, he repreſents him as "an *amiable* young man, of a lofty mind, of the greateſt talents *for peace* and war, of indefatigable activity, gifted with as much prudence as courage, of the moſt unſhaken firmneſs, of *pure morals*, ſimple and *devoid of oſtentation* in his mode of living, always maſter of himſelf, deſtitute of any weakneſs of which artful intriguers could avail themſelves, frank, and, at the ſame time, reſerved, gentle and violent," (hot and cold!) "pliant and tenacious, mild and inflexible, as time and circumſtances require; in ſhort, a man *as ſcarcely* ONE is produced in a century, and whoſe ſuperior genius *was* capable of inſpiring with awe, and ſubduing all the reſt." The *Dictator*, he adds, muſt be a man "*in whom are united all theſe qualities*;" and who "alſo muſt have given numerous proofs of poſſeſſing all theſe qualities." He then proceeds to obſerve, that ſuch a man, "by *the moſt unexampled good fortune*, is found already," and mentions *Bonaparte* as the man; adding, that "*the longer he maintains himſelf* (in his uſurpation) *the better!!!*" That the blaſphemer of his Saviour ſhould make a god of Bonaparte is perfectly conſiſtent. Mr. WIELAND's admirers invariably repreſent him as a man of ſuperior ſenſe;—we ſhall only obſerve, that "great ſenſe to madneſs is allied," and "*Quem deus vult perdere prius dementat.*"

JEU

JEU D'ESPRIT.

Martindale's Bankruptcy, or Debtor and Creditor.

To the GENERAL and MAYOR it is ſure a bad trade,
For one will *not pay*, nor the other *be paid.*

HISTORY.

SUMMARY OF POLITICS, FOREIGN AND DOMESTIC.

THE aweful interval between the ceſſation of pacific overtures, and the commencement of active hoſtility, always affords much ground for looſe ſpeculation, but few facts for ſolid c -luſions. Hence we have little obſervation to make, at preſent, on the political ſtate of the European Continent. We fortunately know, that the Emperor of Germany, notwithſtanding the indeciſive conduct and ſuſpicious policy of his Cabinet, of which we believe much more has been ſaid than truth would warrant or reaſon juſtify, has peremptorily rejected the propoſition for a *ſeparate* peace, which the firſt Conſul of France made to him, at the ſame time that he made a ſimilar propoſition to the Britiſh Monarch. We would willingly learn from the advocates of negociation what ſymptom of ſincerity can be deſcried in this ſtudied forbearance to propoſe the eſtabliſhment of a Congreſs, or any other means, for promoting a *general* peace? Is it really to be conſidered as poſitive evidence of a *pacific diſpoſition?*—By inſanity it may; by common ſenſe it cannot.

The Ruſſian Emperor, as we ſuſpected, is reſolved to afford efficacious aſſiſtance againſt the common enemy, though not to co-operate with the Imperialiſts on the frontiers of Italy or on the Rhine. His armies have already excited the apprehenſions of the Pruſſian Monarch, who, from a conſciouſneſs, we ſuſpect, of the tendency of his own exertions, is diſpoſed to view with jealouſy the movements of the neighbouring powers. To thoſe who conſider *preſent peace* as the ſupremeſt bleſſing, as the *ne plus ultra* of political wiſdom and human enjoyment, the conduct of Frederick may doubtleſs appear ſuper-eminently laudable. But to ſuch as look rather beyond the preſent moment; as have other criteria of ſound policy, o her teſts of ſocial gratification; as do not view with contempt the ſubmiſſion to temporary evils for the attainment of permanent good; as conſider the enemies of all religion and good government, as foes to the human race; regicides and rebels, as unſeemly allies for crowned heads; and Jacobinical principles as deſtructive of every good quality and virtuous propenſity of the human mind; his conduct muſt appear ſuper-eminently cenſurable. We are not fond of riſking conjectures, but, from no inattentive conſideration of the diſpoſition and actions of his Pruſſian Majeſty, we have long expected, and ſtill expect, that we ſhall ſee his alliance with the gallic uſurper more ſtrongly cemented than it has hitherto been. We recommend this obſervation to the Baron JACOBI, who, we know, has occaſionally honoured our comments on his maſter with

with notice, reminding his Excellence, at the ſame time, that though we ſhall not ceaſe to entertain for him thoſe ſentiments which are due to the lawful poſſeſſor of a lawful throne, we ſhall invariably exerciſe the freedom which Engliſhmen enjoy of animadverting on the public conduct of public characters, however elevated their rank or ſtation, whenever ſuch conduct happens to be connected with the fate of Europe. Fear may, *poſſibly*, produce that effect which we cannot reaſonably expect from principle; and the *Ruſſian* force in *Poland* diminiſh the *Pruſſian* force in *Weſtphalia*.

We have been ſo often deceived in the news tranſmitted from Egypt to Conſtantinople, that we ſhall not offer a remark, at preſent, on the ſtate of affairs, in the former country. The dreadful ſituation of the French army in Egypt, we have long known from the beſt authority in ſuch a caſe—*their own*; and we cannot but expreſs our utter aſtoniſhment that many of the beſt-informed emigrants in this country, deceived, we ſuppoſe, by the ſtupid falſehoods in our Jacobin Prints, do not ſcruple to queſtion the authenticity of the *intercepted correſpondence*, although publiſhed by the authority of the Britiſh Government, and delivered as authentic by our Miniſters to all the foreign Ambaſſadors. Such ſcepticiſm is alike extraordinary and inexcuſable. That KLEBER is willing to evacuate the country there can be no doubt; but that we ſhall ſuffer him to do ſo, without moleſtation, we will never believe, until we have a certainty of the fact. Sir SYDNEY SMITH could ſign no Capitulation or Convention, but ſuch as would be ſubject to the confirmation or rejection of the Britiſh Commander in the Mediterranean, who would, of courſe, be in poſſeſſion of the ſentiments of his Government, on ſo important a buſineſs; and we cannot conceive, that the Britiſh Cabinet would ever conſent (important as the evacuation of Egypt by the enemy unqueſtionably is) to ſuffer the French army on the Continent to receive, at this critical juncture, a reinforcement of twelve or fifteen thouſand veteran troops.

In France, *Bonaparte* continues to purſue that ſyſtem which is beſt calculated to ſecure the continuance of his ill-gotten power; but the period is arrived when he has to reconcile ſuch ſyſtem of moderation with thoſe oppreſſive meaſures of co-ercion, without which he can neither procure men to recruit his armies, nor money to ſupport them. How he will extricate himſelf from a ſituation ſo pregnant with difficulties, remains to be ſeen. Be that as it may, the lenity which *ſelf-intereſt* alone has, in ſome inſtances, led him to diſplay, has induced numbers of the emigrants to return to their native country; but more particularly the female emigrants. It was with equal ſurprize and concern, that we lately read an account of a ball given at Paris by the deſpicable apoſtate TALLEYRAND, at which ſeveral ladies of the moſt illuſtrious families in *monarchical* France did not bluſh to be preſent! This ball was alſo—we tranſcribe literally—"*honoured* with the preſence of the Great Conſul;" we thought, for a moment, that we were tranſported back to the times of the 14th Louis, and that we ſhould have read thus—"*honoré de la preſence*

du

du Grand Monarque."!!! But the ſtate of France ſince the laſt Revolution, all Anti-Jacobinical and Royaliſt as ſome writers ſtill ſtrangely perſiſt in calling it, has become, at once ſo ſingular and ſo curious, that it will call for much ſpecial notice hereafter.

At home, little has occurred during the month that requires animadverſion. The Committee of the Houſe of Commons have adopted ſome farther meaſures with a view to counteract the dreaded effects of the partial ſcarcity of Corn. But theſe meaſures do not appear to us of much conſequence. The encouragement holden out to the importation of Swediſh herrings ſeems highly injudicious; for, in the firſt place, the exportation of herrings has been prohibited by the Government of Sweden; and if that prohibition be effectual our law will be uſeleſs; and if the encouragement which that law offers ſhould tempt the Swedes to diſregard the prohibition, it will become worſe than uſeleſs, becauſe it will act as a bribe to ſubjects to diſobey the moſt laudable mandates of their Sovereign;—and, ſecondly, it operates as a diſcouragement to a very uſeful body of Engliſhmen, who have expended conſiderable ſums in the eſtabliſhment of fiſheries on our own coaſts, and who have been almoſt unable to find a market for their produce. The beſt remedy is to be found in the diminiſhed conſumption of bread. But it ſeems to be the height of abſurdity to aſcribe ſuch diminution to the law for prohibiting the ſale of New Bread. The Bakers' Company, indeed, whoſe intereſt it is to conceal the truth on this ſubject, made no ſcruple to aſcribe this good effect to the law; but it is truly aſtoniſhing, that it ſhould not have occurred to the Committee, that the Company had made aſſertions without any proof to ſupport them. All which they could know, as facts, was, that the conſumption had diminiſhed within a given period; but it ſhewed both preſumption and ignorance in them, broadly to affirm that the diminution had been produced by the law in queſtion. The fact, we believe to be, in moſt inſtances, and we know it to be ſo in many, that the previous diſcuſſion of the ſubject, which tended to raiſe the price of Bread, ſpread a general alarm, and induced the maſters of families to reduce the conſumption of it; and this reduction began about the time when the Bill was introduced in the Houſe, and, ſo far from having been occaſioned by the Bill, would have been the ſame, had the Bill never paſſed into a law. The Committee, however, are entitled to the thanks of the community for the time and attention which they have beſtowed on a topic which comes home "to the buſineſs and boſoms" of men. The letters which we have received from various parts of the country give us reaſon to believe that the ſcarcity is neither ſo general nor extenſive, as we, at firſt, ſuppoſed it to be; but ſtill it is ſufficient to render a continuance of the ſalutary precautions, hitherto adopted, highly expedient if not indiſpenſibly neceſſary. And, we truſt, that the Legiſlature, inſtead of confining their attention to partial and temporary remedies, will labour to deviſe ſome effectual means for preventing, as far as poſſible, a recurrence of the evil. In a former Number we noticed the calculations of a Mr. Middleton, (who, it ſeems, is honoured

with the confidence of the Board of Agriculture, and has actually ſecured that golden reward which we *ironically* recommended the Preſident to beſtow on him,) reſpecting the relative proportion of the growth and conſumption of Corn in Great Britain, and we conceive it to be a duty incumbent on the Board, by which he was employed, to aſcertain the accuracy of thoſe calculations; for if they be really correct, they hold out a moſt alarming proſpect to the nation; give us every reaſon to dread a conſtant ſcarcity; and call for the application of an immediate remedy. For our own part, we confeſs we are not much diſpoſed to credit the accuracy of a writer who can eſtimate the whole population of Middleſex, including the bills of mortality, at 650,000 ſouls!

The day appointed, by the pious Sovereign of theſe realms, for a day of humiliation, contrition, and repentance, was choſen, by the Chaplain of the Lord-Mayor of London, for the promulgation of the political tenets of his Patron, from the pulpit of the Cathedral. His remarks on the expedition to Holland, were little more than a repetition of the ſentiments of Citizen *Waithman* and his aſſociates, as recently delivered at the Common-Hall. But his cenſures were not confined to the public meaſures of Adminiſtration; they were extended to the whole body of patriotic Engliſhmen, who have generouſly taken up arms in defence of their country—THE VOLUNTEERS, many of whom, in compliment to the ſtation which Mr. COOMBE has the honour to fill, attended him on that day, inſtead of going to their own parochial church. Of the *political* comments of this Theological Stripling, we ſhall only obſerve, that the confidence with which they were uttered could alone be ſurpaſſed by the ignorance and falſehood with which they were marked. Wherever he officiates, the Biſhop of his dioceſe would do well to compel him to read one of the *Homilies* every Sunday, that he may obtain ſome knowledge of the wholeſome doctrines which they enforce.

At the firſt Court of Aldermen, that was holden after the *Faſt-Day*, Mr. ALDERMAN BOYDELL, moved the uſual thanks of the Court to this Chaplain, and propoſed that his Sermon ſhould be printed. We have been aſſured (with what truth we know not,) that the motion was made for the expreſs purpoſe of calling forth the marked diſapprobation of the Court, both on the preacher and his diſcourſe. If ſo, it completely ſucceeded, notwithſtanding the ſtrenuous exertions of Mr. ALDERMAN LEIGHTON, who ſeconded the motion, and who, having ſupported the motion of *Citizen Waithman* at the Common-Hall, very naturally conſidered the Chaplain as deſerving *his* thanks. The motion was negatived. It has, we believe, been cuſtomary for the BISHOP of LONDON to appoint the Lord-Mayor's Chaplain to preach at St. Paul's on the firſt Sunday in Term; but, we are perſuaded, it is only neceſſary to refer his Lordſhip to the proceedings of the Court of Aldermen here noticed, to induce him to depart from a cuſtom which, in this inſtance, will "be more honoured in the breach than in the obſervance."

We

We have heard of another *Faſt-Sermon*, preached before a *charitable** congregation, in which the Preacher left it a matter of doubt whether the *Engliſh* or the *French* were the objects of his panegyric. This doubt, however, was removed in one part of his diſcourſe, in which he did not ſcruple to ſtigmatize *our* conduct in the Eaſt, as ambitious and oppreſſive! If ſuch men be not *falſe teachers*, we know not what they are.

One object of a different nature remains to be noticed. A foreigner, who, for his Jacobinical principles, as truly deteſtable as any which infected the mind of a Robeſpierre or a Paine, was, ſome three years ago, ordered to quit this kingdom, has lately returned, and actually reſides, under a feigned name, in the houſe of a man, who holds a lucrative appointment under Government. We are convinced that the reſpectable Nobleman who preſides over the Home Department of the State, with equal credit to himſelf and advantage to his country, is ignorant of this fact; but ſurely it cannot be unknown to the *Alien*-office, where the name of the individual ſhould be regiſtered?—We feel as Engliſhmen on the ſubject, and as Engliſhmen will we act, by repeating our comments until the ground of them be removed.

We now turn from this brief notice of European affairs to the United States of America, reſpecting which we have more to ſay than it will be poſſible for us to lay before our readers in the preſent Number. Our letters, from different parts of America, come down to the 8th of Feb. 1800, and contain a variety of intereſting and important intelligence. We very ſhortly noticed, in our Number for January laſt, the increaſed prevalence of Jacobinical principles in the United States, and the ſhameful violation of their Treaty with this Country, in the Article reſpecting the ſettlement of Britiſh debts contracted before the American Rebellion. On the latter of theſe topics, ſo intereſting to the public in general, and to the mercantile world in particular, we propoſe to enter more at large, and to continue our remarks in ſucceſſive Numbers, until we ſhall have made our readers fully acquainted with a conduct the moſt extraordinary that one nation ever adopted towards another, under ſimilar circumſtances. We ſhall here ſtate, for the information of thoſe whom it may concern, that we were perfectly ſincere in the expreſſion of our hearty wiſhes, on a former occaſion, for the proſperity and welfare of the United States; that the compliments which we then paid to the Preſident fully correſponded with the ſentiments which we entertained for him

---

* We have a few words to addreſs to the Preacher of this Sermon, on a former diſcourſe of his,—a debt which we ſhall take an early opportunity of diſcharging. In the mean time we earneſtly recommend the gentleman to recollect, that it is his duty to ſtudy the intereſts of that inſtitution, to which he is, partly, at leaſt, indebted for his ſupport.

at the time; and that the ſubſequent change in our ſentiments has exclusively reſulted from the change in his conduct. This explanation has been rendered neceſſary by the impudent falſehoods which we have read in ſome of the American papers. Before we begin to diſcloſe the myſterious conduct of the American Commiſſioners reſpecting Britiſh debts, we ſhall take a brief review of the actual ſtate of the American finances.

On the proſpect of a war with France, it was determined by Congreſs, that a new army ſhould be raiſed, conſiſting of ſix troops of horſe, and twelve regiments of infantry. Of theſe about 3,000 men had been actually levied, when the Congreſs lately aſſembled, and a motion was made for diſbanding them. This motion was ſupported on three different grounds—1. The inutility of the troops; 2. The incompatibility of their eſtabliſhment with Republican principles; and, 3. The inability of the nation to pay them. On the two firſt we have no obſervations to offer; but the laſt will lead us to take a view of the public revenue for four years, (including the current year,) which will ſuffice not only to ſhew the accuracy of our former ſtatements, but to prove that we had no diſpoſition to exaggerate the *fiſcal* difficulties of the American treaſury. In this ſtatement we ſhall omit the fractions.

YEARS.	RECEIPTS.	EXPENDITURE.
1797,	8,700,000 Dollars	8,700,000 Dollars.
1798, Including a new duty on Stamps	8,100,000	8,500,000 . . . .
1799,	7,500,000	12,700,000 . . . .
1800, Including a new duty on Houſes and Slaves, eſtimated at two million of Dollars	9,000,000	14,000,000 . . . .

The two firſt years are taken from the official accounts; the two laſt from an eſtimate made by a Member of Congreſs, undiſputed by the Government. Thus we ſee, that the loan of five millions did not make up the deficit for 1799; nor will the new loan, to the ſame amount (if it can ever be filled,) make up the deficit for the preſent year, including the balance of the laſt. By a reference to the Anti-Jacobin Review, for September 1799, (P. 127.) our readers will ſee that we greatly under-rated the deficit for 1799, having ſtated it to be leſs than *three* millions, when it proves, in fact, to have been more than *five*. This progreſſive decreaſe of receipts and encreaſe of expences exhibit but a woeful ſpecimen of Republican proſperity; and had we room for a few remarks upon the regular charges of the Republican Government, which has been as loudly as falſely praiſed for its *cheapneſs*, we could preſent a faithful picture, the contempla-

tion

tion of which might be uſeful to its friends and admirers. One plain fact, however, muſt ſuffice for the preſent; *the ſupport of the petty Sovereigns of the different States coſts the Republic one-ninth part of the whole of its high-ſt revenue, in its preſent augmented ſtate*—whereas the expence of the Britiſh Government does not exceed one *twentieth* part of the national Revenue! To thoſe ſapient politicians who eſtimate ſyſtems of polity, like bales of goods, and appreciate them from compariſon, and *cheapneſs*, we will here put the pertinent queſtion of *utrum horum?*

The Congreſs rejected the propoſition for diſbanding the troops already levied, but iſſued a prohibition againſt farther levies. In this aſſembly few cauſes of diviſion occur, now that the Preſident has formed a junction with the democrats. The new embaſſy to France is a ſubject of general conjecture and general expectation; but all (except the old tories) concur in their hope that it will produce a ſtate of things that will enable America to ſet *Britain* and *Britiſh debts* at defiance.

The Federal Government, ſo long the object of admiration, and the theme of applauſe, has fallen into ſuch decrepitude and diſrepute, that a new *revolution* has become the ordinary topic of converſation; and the downfall of the preſent ſyſtem is talked of with as little ceremony and as little concern as the demolition of an ancient building. In fact, its ſtays and its buttreſſes are daily mouldering away; it bears all the odium of *taxation*, and derives no *ſtrength* from *patronage*. Tyranny and anarchy alternately predominate, and exerciſe their odious ſway for the purpoſe of oppreſſion. Several of the ſtates ſcarcely acknowledge the power of the Preſident, or the authority of his legiſlature; and there is an evident want of coheſion in the different parts, which betrays the general weakneſs of the fabric, and portends its ſpeedy diſſolution.

In Pennſylvania matters ſeem to be drawing faſt to a criſis; Mackean, the new-appointed Governor, has begun his reign by the diſmiſſion of every clerk of court, regiſter, prothonator, &c. who had not voted for him at his election. Theſe offices in America are both numerous and lucrative, from the perpetual transfer of property, and the general diſpoſition to litigation. The ſingle ſtate of Pennſylvania has twice as many Judges as the whole kingdom of England, with a proportionate number of ſubordinate officers. Theſe laſt were chiefly men who had ſerved in the laſt war, and who were zealouſly and ſincerely attached to the federal government. Hence aroſe their oppoſition to the Jacobin Mackean; and hence, too, aroſe his diſmiſſion of them, and his appointment of the moſt ſturdy and reſolute democrats to ſucceed them. There was ſcarcely any man of this deſcription, who had been zealous in promoting his intereſt at the time of his election, that has not been rewarded with a place. There is neither "bribery" nor "corruption" in this; there are no "rotten boroughs" in the Republic of America. The *ſovereign people* there bribe themſelves with their own money.

The

The election of the *President* will take place in the enſuing autumn, and the law, in Pennſylvania, reſpecting the mode of electing the electors who elect the Preſident, has already expired. The conſtitution requires, that theſe electors ſhall be choſen in ſuch manner as the legiſlatures of the reſpective ſtates ſhall appoint. In Pennſylvania they have been hitherto choſen by the aggregate body of the people, and as theſe are violently democratic, there can be no doubt, but that, if this cuſtom be preſerved, the whole of the 15 electors for that ſtate will vote for Mr. Jefferſon. The lower houſe of the ſtate having been choſen laſt year, are democratic of courſe; but the ſenate, who were moſt of them choſen two or three years ago, are federaliſts. Hence the two Houſes are at war with each other on this ſubject. The Senate wiſh each diſtrict to appoint its own Elector, by which means *ſome* federaliſts, at leaſt, would be returned; but this is ſtrenuouſly oppoſed by the Lower Houſe; each has invariably rejected the bills propoſed by the other, and the ferment is at ſuch a height that no hopes of accommodation remain. Well then—ſay the Senators—we ſhall have *no law* for regulating the mode of electing electors, and, of courſe, we ſhall have *no electors*. Not ſo faſt—anſwers the new Governor Mackean—if you do not make a *law*, I ſhall iſſue my *proclamation*; the citizens ſhall chooſe their electors in the old way, and let me ſee what members of Congreſs will dare to annul their election! This man will, no doubt, put his threat in execution; his electors will probably be rejected by Congreſs; and the Pennſylvanians will refuſe to pay their taxes. Or ſhould the Congreſs, from their anxiety to preſerve the reſources which they derive from this the richeſt of all the ſtates, induce the Senate of Pennſylvania to give up the point, or make ſome alterations themſelves in the exiſting law, the conſequence will unqueſtionably be the elevation of *Jefferſon* to the Preſident's chair.

We now paſs to the more important ſubject of the *Britiſh debts*; but, in order to give our readers a clearer inſight into this buſineſs, it will be neceſſary to take a ſhort retroſpective view of its origin and progreſs. Our former ſtatement on this topic has, we know, excited the indignation of the American Government and their advocates, who have the preſumption to ſuppoſe that no Engliſhman has a right to expreſs his honeſt ſentiments on their public acts, while it is notorious that they have themſelves invariably encouraged the propagation of the moſt atrocious falſhoods and libels reſpecting Great Britain, her Sovereign, her Government, and her Conſtitution; of this we could eaſily adduce a hundred proofs; we ſhall only, however, at preſent, bring to their recollection, the re-publication of Paine's Rights of Man, *accompanied by an expreſs recommendation, from Mr. Jefferſon, then Secretary of State*; and an infamous monody lately delivered, not only on the ſtage, but in their *churches*, in which our gracious *Monarch* was audaciouſly ſtigmatized as a "*ruthleſs tyrant*;" but with all their preſumption, they have not ventured to impeach the accuracy of our ſtatement; and, they may reſt aſſured, that their

ſucceſs

ſucceſs in impoſing ſilence on their own writers, will not deter us from perſevering in our laudable efforts to open the eyes of our countrymen, and to depict their practices, in open violation of every principle of juſtice and equity, in the ſtrong colours of TRUTH. *We*, thank heaven! are beyond the reach of republican tyranny, and may bid defiance to thoſe acts of oppreſſion which we *could* ſpecify, and which would be found to equal any thing which the moſt inveterate enemy of the old monarchy of France has related of its abuſes. If the government of America wiſh to conciliate the reſpect and eſteem of Foreigners, let them diſplay an invariable adherence to thoſe principles, and to that line of conduct which can alone render either a nation or individuals reſpectable or eſtimable.

By the fourth article of the treaty of peace, between Great Britain and America, concluded at Paris, on the 3d of Sept. 1783, "It is agreed that the creditors on either ſide ſhall meet with no lawful impediment to the recovery of the full value in ſterling money of all *bonâ fide* debts heretofore contracted."

Notwithſtanding this poſitive engagement, on the part of the Americans, to remove every legal impediment to the recovery of Britiſh debts, all ſuch impediments were ſuffered to remain in full force. The creditors made repeated efforts to enforce their lawful claims, but uniformly failed, as well in the Courts of the United States, or *Federal Courts*, as in the Courts of each particular ſtate. The laws which conſtituted the impediments remained unrepealed; the laconic plea of "*Britiſh debt*" was deemed ſufficient even to deprive the plaintiff of the benefit of a trial; and to ſuch an exceſs was this ſyſtematic evaſion of juſtice, this profligate violation of treaty, carried, that the Grand Jury, in the High *Federal Court*, in the diſtrict of Virginia, did not bluſh to preſent, (on the 23d of May, 1794) "*as a national* GRIEVANCE, *the recovery of ſuch debts by Britiſh ſubjects.*"

It was farther agreed by the ſame treaty, that his Britannic Majeſty ſhould give up certain fortreſſes, on the frontiers of Canada, to the United States; but the conſtant violation of the terms of that treaty by the latter, rendered it a matter of prudence, on the part of his Majeſty, to retain theſe forts until ſuch time as the American government ſhould ſhew a diſpoſition to fulfil their part of the treaty; by complying with the poſitive ſtipulations of the fourth article. In this unſettled ſtate did things remain, until the month of November 1794, when his Majeſty concluded a treaty of amity, commerce, and navigation, with the United States, one object of which was the final ſettlement of thoſe claims which had been ſo long and ſo unjuſtly evaded. The means deviſed for this purpoſe were certainly ſuch as, had the Americans acted honeſtly and uprightly, muſt have proved effectual, in removing every ground of complaint.

His Majeſty, ever ſincere and honourable himſelf, demonſtrated his perfect confidence in the national honour of the United States, by agreeing to give up, within a *certain* time (an agreement which he

has faithfully and punctually fulfilled) all the posts which had been withholden for the purpose before specified; while, in return, he received what was deemed a perfect security for the debts due from the Americans to his subjects; viz. the solemn, absolute, and unconditional, stipulation, on the part of the United States, that mutual Commissioners, or *the majority of them*, should make an award; and their award be "in all cases, final, conclusive, and binding on the said States."

(*To be continued.*)

TO CORRESPONDENTS.

The interesting Speech of the Earl of Pembroke to Oliver Cromwell, in 1649, from an original MS. transmitted by a respected Friend, was intended for insertion in this Number, but shall certainly appear in our next.

We have it in contemplation, effectually to remove the ground of A. B. C.'s complaint, though we cannot imitate the conduct of a contemporary Critic, and *review* Nineteen Volumes, in *two pages*

G. T.'s Communication is thankfully received, and shall appear very soon. Most of the errors, we believe *all*, noticed by H——n, were corrected in our last list of Errata. We fully admit the justice of this Correspondent's remarks; and have taken every means in our power to prevent the necessity of their repetition.

"A Constant Reader" is meant for early insertion.

We are much obliged to "Verus" for his Anecdote, which shall certainly not be lost to the public.

The Letter from our worthy Correspondent at *Teston* shall appear as soon as possible;—G. S. F. and "Miso-Satanas" shall have place in our next.

"D." and "Nostrum" are received;—I. I. P.'s request shall be attended to.